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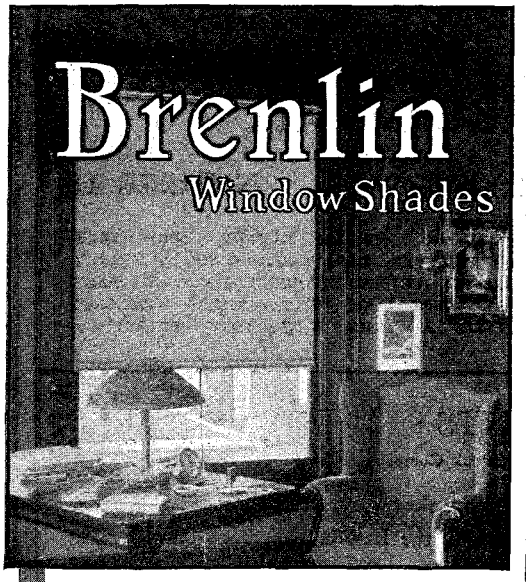

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The Outlook

APRIL 9, 1910

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor
THEODORE ROOSEVELT
Contributing Editor

A Message to the American People

By Theodore Roosevelt

Naples, April 3, 1910.

Dear Dr. Abbott: Through The Outlook I wish to make a statement to my fellow-Americans regarding what has occurred in connection with the Vatican. I am sure that the great majority of my fellow-citizens, Catholics quite as much as Protestants, will feel that I acted in the only way possible for an American to act, and because of this very fact I most earnestly hope that the incident will be treated in a matter-of-course way, as merely personal, and, above all, as not warranting the slightest exhibition of rancor or bitterness. Among my best and closest friends are many Catholics. The respect and regard of those of my fellow-Americans who are Catholics are as dear to me as the respect and regard of those who are Protestants. On my journey through Africa I visited many Catholic as well as many Protestant missions, and I look forward to telling the people at home all that has been done by Protestants and Catholics alike, as I saw it, in the field of missionary endeavor. It would cause me a real pang to have anything said or done that would hurt or give pain to my friends, whatever their religious belief, but any merely personal considerations are of no consequence in this matter. The important consideration is the avoidance of harsh and bitter comment such as may excite mistrust and anger between and among good men. The more an American sees of other countries the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration but the heartiest good will and sympathy between sincere and honest men of different faith—good will and sympathy so complete that in the inevitable daily relations of our American life Catholics and Protestants meet together and work together without the thought of difference of creed being even present in their minds. This is a condition so

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vital to our National well-being that nothing should be permitted to jeopard it. Bitter comment and criticism, acrimonious attack and defense, are not only profitless but harmful, and to seize upon such an incident as this as an occasion for controversy would be wholly indefensible and should be frowned upon by Catholics and Protestants alike. I very earnestly hope that what I say will appeal to all good Americans.

Faithfully yours,

THEODORE ROOSEVELT.

Lyman Abbott,
Editor of The Outlook.

The Facts of the Vatican Incident

Cable advices from Lawrence F. Abbott, President of the Outlook Company, received on Sunday from Naples, bring the authoritative story of the incident to which Mr. Roosevelt refers in the above message to the American people. While still in Africa, Mr. Roosevelt wrote to Ambassador Leishman at Rome asking for an audience with the King of Italy, and saying that he would be happy also to be presented to the Pope. As the result the following exchange of telegrams occurred:

Ambassador Leishman to Mr. Roosevelt, March 23: The Rector of the American Catholic College, Monsignor Kennedy, in reply to inquiry which I caused to be made, requests that the following communication be transmitted to you: "The Holy Father will be delighted to grant audience to Mr. Roosevelt on April 5, and hopes nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."

Ambassador Leishman's accompanying comment: "I merely transmit this communication without having committed you in any way to accept the conditions imposed, as the form appears objectionable, clearly indicating that an audience would be canceled in case you should take any action while here that might be construed as countenancing the Methodist mission work here, as in the case of Mr. Fairbanks. Although fully aware of your intentions to confine your visit to the King and Pope, the covert threat in the Vatican's communication to you is none the less objectionable, and one side or the other is sure to make capital out of the action you might take. The press is already preparing for the struggle."

Mr. Roosevelt to Ambassador Leishman, March 25: Please present the following through Monsignor Kennedy: "It would be a real pleasure to me to be presented to the Holy Father, for whom I entertain a high respect both personally and as the head of a great Church. I fully recognize his entire right to receive or not to receive whomsoever he chooses for any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the other hand, I in my turn must decline to make any stipulations, or submit to any conditions which in any way limit my freedom of conduct. I trust on April 5 he will find it convenient to receive me."

Ambassador Leishman to Mr. Roosevelt, March 28, transmitting following message from Monsignor Kennedy: "His Holiness will be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains great esteem, both personally

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and as President of the United States. His Holiness quite recognizes Mr. Roosevelt's entire right to freedom of conduct. On the other hand, in view of the circumstances, for which neither His Holiness nor Mr. Roosevelt is responsible, an audience could not occur except on the understanding expressed in the former message."

Mr. Roosevelt to Ambassador Leishman, March 29: "Proposed presentation is of course now impossible."

The liberal Catholics in Rome, on their own initiative, independently of Mr. Roosevelt, endeavored to persuade the Vatican to recede from its position. If any doubt could be entertained as to the significance of the condition attached by the Vatican to the reception of Mr. Roosevelt, the meaning of that condition was made entirely clear by Cardinal Merry del Val, Pontifical Secretary of State, in his conversation with Mr. O'Laughlin, the correspondent of the New York "Times," in connection with this endeavor of the liberal Catholics:

Cardinal Merry del Val to Mr. O'Laughlin: "Can you guarantee that Mr. Roosevelt will not visit the Methodists here?"

Mr. O'Laughlin: "I cannot. Indeed, I believe that Mr. Roosevelt is just the man to go there. He will do as he pleases."

The Outlook believes that this statement of the correspondence gives the readers of The Outlook all the essential facts in the case. It is impossible for The Outlook, as it certainly was for Mr. Roosevelt, even to consider the question whether there has been anything in the course of the Methodist Church in Rome to justify the feeling of hostility in the Vatican to that Church.

A Message of Peace

Mr. Roosevelt has rendered a service to the country by his maintenance of American principles in his correspondence with the Vatican and by his Message of Peace to the American people. He could not honorably have done other than he did. An ex-President of the United States could not visit Rome and fail to ask for an audience with the Pope without a palpable slight to the Holy Father. He could not accept the conditions imposed by the Vatican without a violation of the essential spirit of American brotherhood: that religious differences must not affect social relations. Catholics as well as Protestants in America will agree with the judgment of Mr. John Callan O'Laughlin, himself an American Catholic, who was in Rome, in conference both with Mr. Roosevelt and with the Vatican, and who cables to the New York "Times" the judgment which he shares with liberal Catholics in Italy: "Familiar as I am with all the facts, and looking at his action from the view-point of an American Catholic, I personally feel that any other action Colonel Roosevelt might have taken would have resulted in the humiliation not only of himself but of the American people, Catholic as well as Protestant, and would have established an unwise precedent of serious consequences in the future."

In what spirit will the American people take this incident? In what spirit will the Protestant churches in general and the Methodist Church in particular receive it? How all loyal disciples of Jesus Christ ought to receive it is made very clear by an incident in the life of their Master. It is narrated of him that, with some of his disciples, he was traveling through Samaria one day, and sought the hospitality of a

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Samaritan village. The villagers refused to receive him because he appeared to be going to Jerusalem, and the Samaritans would have nothing to do with the residents of Jerusalem because they treated the Samaritan religion with disrespect. The disciples were very angry at this insult to their Master, and wished to call down fire from heaven on the inhospitable village. But the Master rebuked them. You do not understand, he said, the Christ spirit. And with no further word of remonstrance they went to another village.

America claims to be the land of toleration. Is it? The Protestant churches claim to be tolerant churches. Are they? We shall soon see. Grant that the Vatican has shown itself intolerant. Can we be tolerant of intolerance?

The Outlook has held back the press for the arrival of this anticipated report, and is going to press before there has been any expression of public opinion upon it. We do not expect unanimity of opinion. But we do expect to see "bitter comment and acrimonious attack and defense" the exception. We do expect to see the Nation and the Protestant churches generally meet this incident in the spirit of Mr. Roosevelt's letter. We do expect that the spirit of good will and sympathy between Catholic and Protestant Americans will not be interfered with. We do not believe that this incident will eventually prove to be even, what it has been called, "regrettable." In America Protestant and Catholic, Gentile and Jew, Believer and Agnostic, not only meet upon terms of equality in social fellowship; they stand upon the same platform and unite in common enterprises for the welfare of their fellow-men. The ultimate effect of this incident should be to make this principle better comprehended and more loyally appreciated, not only in America, but throughout the civilized world.

LYMAN ABBOTT.

MR. BALLINGER'S SIDE OF THE CASE

In the hearings before the so-called Pinchot-Ballinger Investigating Committee on March 25 and 26, Mr. Birch and Mr. Steele, representing the Morgan-Guggenheim Alaska Syndicate, testified with regard to the relation of the Syndicate to the Cunningham coal claims in which Mr. Ballinger has been involved. Their testimony was a modification of some statements that had been made, particularly the extreme statements as to the monopoly which the Syndicate is alleged to have in Alaska. The interest, however, in this testimony was overshadowed by the interest in a statement made in Mr. Ballinger's behalf by Mr. John J. Vertrees, Mr. Ballinger's counsel. This statement marks the beginning of the presentation of Mr. Ballinger's side of the case. As Mr. Pinchot, before he took the witness-stand, made a statement briefly outlining what he intended to show, so Mr. Vertrees, before calling the witnesses on Mr. Ballinger's side, made a statement of what he expected to show. This statement begins by dividing the forthcoming evidence into two classes: first, that relating to the collateral statements of witnesses who have already testified; and, second, evidence relating directly to Mr. Ballinger's acts. In other words, Mr. Vertrees intends to repel the explicit and implied criticisms of Mr. Ballinger, first, by attacking the witnesses who have testified, and, second, by upholding Mr. Ballinger. In particular, Mr. Vertrees intends to discredit Mr. Glavis. Mr. Vertrees continued his statement by presenting in outline tersely and clearly a narrative of Mr. Ballinger's career. A summary of this summary would hardly be in any case adequate. Inadequate, however, as it may be, it can be put as follows: Certain men known as the Cunningham claimants located claims for land in Alaska. Being first in the field, they were entitled to patents if there was no fraud. Mr. Glavis, suspecting fraud, started out, under Mr. Ballinger's direction, to investigate these claims. Soon afterwards an ex-Governor of Washington appeared to rep-

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resent the claimants, and Commissioner Ballinger gave the matter official consideration. Upon inquiry Mr. Ballinger was informed that reports showed the claims to be lawful, and he thereupon ordered these claims to be clear-listed, though he warned the claimants' representative that the clear-listing might be suspended. Mr. Glavis, being informed by letter of this fact, telegraphed that they should not be clear-listed, and Mr. Ballinger recalled the clear-listing order. In spite of this Mr. Ballinger became convinced that the reasons stated by Mr. Glavis were not sufficient. Moreover, he felt that some change ought to be made in the law. He therefore urged the passage of a bill known as the Cale bill, which, in his view, improved conditions without validating fraudulent claims. Mr. Ballinger had no connection with these claimants until the fall after his retirement as Commissioner, when he acted as attorney in preparing an affidavit for two of the claimants and in presenting it to the then Secretary of the Interior. Upon becoming Secretary of the Interior himself, he declined to take action on these claims, because he had acted as attorney for the claimants. In the multiplicity of matters coming to his attention a legal question which Mr. Ballinger expected would go to the Attorney-General was decided by subordinates in the Interior Department, and the decision was approved by Mr. Ballinger's assistant. Later Mr. Ballinger directed that the opinion of the Attorney-General be obtained, which, Mr. Vertrees declares, contrary to what has been stated before the Committee, did not, when it was received, overrule the decision already rendered. The representative of the claimants insisted that the investigation of the claims should proceed, and Mr. Ballinger gave Mr. Glavis orders that he should investigate the claims group by group, the Cunningham group by itself. Mr. Glavis "resolved to disobey this order." "His delay and evasion" led to the sending out of another man, who finally concurred in Mr. Glavis's view, and the taking of evidence was postponed until further examination could be had. So much for Mr. Vertrees's statement of the Cunningham case.

MR. BALLINGER AND THE WITHDRAWALS

As regards the question of withdrawals, Mr. Vertrees was very brief. He asserts in his statement that Mr. Ballinger is a true supporter of Conservation, but believes that "development ought not to be exiled by theorists and doctrinaires;" he asserts that Mr. Ballinger restored lands which he believed to be "unlawfully and improvidently withdrawn," and that he withdrew lands for power sites, but "in doing so he strained the timbers of the law." Mr. Vertrees closes his statement by the following characterization of Mr. Glavis and Mr. Pinchot:

> Glavis, suspicious by nature, became perverted by detective service, until apparently he has become incapable of fair judgment. Mr. Pinchot, vain, and flattered as Chief of the Forest Service by his own publicity bureau, had come to regard himself as the most important personality in the Department of Agriculture. "Conservation," like all sound doctrines, when preached by the vain and self-seeking, had become perverted, until it was here a folly and there a reproach. "Reclamation," so called, and "conservation," bellowing, toured hand in hand, and those who feel, rather than those who think, appear to see great forests spring up, like Jonah's gourd, in a night, and vast reclamation projects established, not only where such projects can and ought to rightfully flourish, but at every power site which a missionary might describe. Combining these doctrines, their chiefs swept all aside that stood in their way. "Co-operative agreements," "co-operative certificates," "ranger schools," wholesale withdrawals of the people's lands, became the vogue. Here was the reign of men.
>
> March 4, 1909, there came the reign of law. Mr. Ballinger conceived that his duty was not to be expressed in the words, "I hereby direct and order," but in the words, "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled," and he acted accordingly. By command of the law he undid some things which Mr. Garfield had done. By command of the law co-operative certificates and co-operative agreements and ranger education at Government expense became things of the past. When they lost their vivid coloring and took on a cold, dead gray, there was a subsidence in the proportions of the Forestry Chief; he ceased to be the Department of Agriculture. He was exposed, and Mr. Ballinger had committed the unpardonable sin of defeating the ambition of a self-exaggerated man. Mr. Ballinger was now where Mr. Garfield was not, and Mr. Pinchot was confined to the forest

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reserves. Broad as they are, they are too small for him. Here was the birthplace of that spirit of resentment and revenge which blindly wrote "mistakes" to the President and utilized this Glavis, of the detective service, to attempt to assassinate Mr. Ballinger's good name, and thereby bring reproach upon the President, who had not retained Mr. Garfield and had dismissed Mr. Pinchot.

This explanation will be made obvious and apparent when the evidence now to be offered is seen.

Mr. Vertrees has thus clearly stated the facts that he intends to prove. Even if, however, he succeeds in demonstrating every fact which he has stated, he will not have done anything to justify his epithets. It is entirely legitimate in an investigation such as this to endeavor to show intent by presenting facts; for it is a recognized principle that actions that can have only one result indicate intent to accomplish that result. It is, however, an entirely different matter, and one altogether out of the business of an investigating committee, to attempt to sit in judgment upon a man's temperamental qualities. Mr. Ballinger was ill advised when he permitted his counsel to attempt to estimate the character of those he regards as his opponents. And when Mr. Ballinger's counsel describes the Conservation doctrine set forth by Mr. Pinchot as "here a folly and there a reproach," and Reclamation and Conservation as bellowing and touring hand in hand, he is helping to confirm the country in its opinion that Mr. Ballinger is not the man to have charge of Reclamation or Conservation.

MINIMUM TARIFF RATES TO ALL THE WORLD

Last week President Taft signed a number of tariff proclamations. Together with their predecessors they complete the grant of our minimum tariff rates to the whole world. The Payne Law, passed last August, provides two sets of schedules. One is the minimum or normal tariff, given to all countries whose tariff rates do not unduly discriminate against our products entering their ports. The other is the maximum—twenty-five per cent *ad valorem* over the minimum—for use against countries whose tariff rates unduly discriminate against us. This system was adopted because the single schedule system had proved a failure. The new system, so far, is a success. While not elastic enough to secure the most favorable treatment from foreign nations, it certainly has obtained for our goods in foreign markets more liberal treatment than they have hitherto enjoyed. Under it from fifty to sixty per cent of our products are now admitted free of duty when entering foreign countries, and of our products paying duties about nine-tenths will henceforth be entitled to the minimum foreign rates. The work involved in determining whether any of the one hundred and thirty nations and dependencies were discriminating against our products has occupied the attention of the Government's tariff officers almost exclusively since the passage of the present law. In the examination by our experts of the tariff schedules of each nation and dependency, Canada presented the most complicated problem. There is a necessary interdependence between the United States and Canada. We need Canada's raw material; Canada needs our manufactures, and also some of our raw material; for instance, Ontario could not get along in manufacturing without Pennsylvania coal any more than Maine in its great industry could get along without Canadian wood pulp. The total American-Canadian trade amounts to nearly three hundred million dollars. Though Canada imports from us twice as much as she exports to us, she does not treat us as she does the mother country. Of her three tariff arrangements, she applies the broadest to England, exempting imports from Great Britain from all tariffs save some small duties on certain articles. Canada's second tariff schedule, an intermediate tariff, is applied to a dozen or more countries with which she has special treaties. Canada's third tariff is a general tariff levied against the rest of the world, which of course includes the United States. The difference between Canada's British tariff and her intermediate tariff is great; the difference between the intermediate and the general tariff, slight. For instance, take the case of canned meats: coming from France under the intermediate tariff, the duty is twenty-five per cent; coming from the United States under the general tariff, the duty is twenty-seven and a half per cent.

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On gloves from France the duty is thirty per cent; on gloves from America, thirty-five per cent. When our maximum and minimum provision went into effect, it was assumed by some that the Canadian intermediate tariff discriminated against the United States. The Canadians contended that it did not, because, in general, they had secured concession for concession. We contended, however, that it sometimes did constitute discrimination. We asked Canada to accord to us a limited number of similar concessions. Finally President Taft himself intervened, and arranged for an interview at Albany with Earl Grey, Governor-General of Canada, who was accompanied by Mr. Fielding, Minister of Finance. After the President had explained to these officials his intention regarding later arrangements, the Canadian Government, through Mr. Fielding, granted to the United States its intermediate tariff rates on thirteen schedules, covering about forty articles. The chief items are cottonseed oil, drugs, window-glass, leather, china, porcelain, soap, perfumery, photographs, and works of art. The trade in these articles amounts to about five million dollars.

THE PRESIDENT AND CANADA

But the gains made by the agreement with Canada announced last week are to be measured, not simply by a few items, but rather by the whole volume of trade to be vitally affected by the "later arrangements." In an interview with the editor of the Toronto "Globe" President Taft said: "I am profoundly convinced that these two countries, touching each other for more than three thousand miles, have common interests in trade, and require special arrangements in legislation and administration, not involved in the relations between the United States and other nations beyond the seas." In other words, we are to understand that geographical propinquity and racial oneness require special treatment of Canada by America. What shall that treatment be? At present no authority is vested in the President to arrange for a special tariff treaty. But, at his recommendation, the Senate may deem that an exception should be made in the case of Canada, and that a special treaty should be made. Certainly Canada has granted the concessions which entitle her to our minimum tariff, with the understanding—adopted, we are glad to say, on our initiative—that, at a time and in a manner mutually satisfactory, the two Governments will consider the readjustment of trade relations on broader and more liberal lines. This should take place, not only because the menace of trade wars has during recent weeks placed in its proper light the value of a general commercial concord; not only because, in the case of Canada, men on both sides of the border appreciate, as never before, the absurdity of keeping high tariffs on articles which both countries need from each other; not only because such an arrangement would favorably affect more diversified interests in a larger area both of Canada and the United States than could anything connected with the working of the present tariff policies of both countries; but also because it would give to Americans the opportunity to make amends for many years of bad manners towards Canada. Thirteen years ago Sir Wilfrid Laurier took office, largely because Canadians wanted better economic relations with us. Since then Canada has sent three special commissions to Washington without substantial result. It is no wonder, then, that Sir Wilfrid now announces: "For the first time in history, American ambassadors have come to Canada to sue for commercial peace. . . . We are now within measurable distance of reciprocity with our neighbor. Canada is free to negotiate for better commercial relations with any nation, and we intend to begin those negotiations with the United States."

THE PURIFYING INFLUENCE OF PUBLICITY

If the action of the New York Senate in declaring Jotham P. Allds guilty of receiving a bribe merely meant that the Senate did not shrink from punishing a corrupt Senator, even this would be a hopeful sign. But it means more; it means that the time has come when the New York Legislature recognizes the fact that the widespread dishonesty of the past must not be ignored through fear of scandal. The situation is therefore one

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of hopefulness. Governor Hughes, at a public dinner last week, speaking as a Republican, urged the fullest possible inquiry into legislative bribery as only just to honorable legislators and eminently desirable for the party organization. "Political corruption," he said, "is not partisan. It is the common enemy. The essential operations of government inevitably furnish opportunity for scoundrelism, and against this curse all parties and the people must continually wage an unrelenting war." And he pointed out the purifying influence of publicity, the practical value of straightforward dealings. No matter what the criminal statute of limitation may be, public disgrace is not thus barred, and the only way "to put an end to corrupt alliances between business and politics and to protect honest business" is to expose those who have brought dishonor on the name of the State. There seems at present to be a fair probability that the Legislature will follow Governor Hughes's advice, and convince the citizens that bargaining for votes is to become impossible in the future by making it plain that what has taken place in the past is not to be smothered and concealed. No one doubts that the single charge of bribery brought home to Allds was typical of many Albany transactions. His course in resigning his Senatorship just before action was to be taken was weak and almost amounted to a tacit confession. Only nine votes out of forty-nine were cast in his favor, and of these five were from political opponents. The Senate found no adequate reply to the direct sworn testimony of bribery in Mr. Allds's evasive and shuffling defense, and was no doubt especially moved toward conviction by the absence of any reasonable theory of motive which should prompt Mr. Conger to manufacture out of whole cloth a story which was discreditable to himself as well as to Allds. It remains to be seen whether the Senate will proceed to take action against Mr. Conger, or whether it will hold that the benefit to the public from his disclosures should exempt him from further punishment than that involved in publicity. Senator Newcomb, for instance, argued that these disclosures were of inestimable benefit to the State and that therefore to punish Mr. Conger would be unwise from the point of view of public policy, and that to expel Mr. Conger would be to close the mouths of necessary witnesses in further investigations and defeat the end of justice. That such an inquiry is needed is also indicated by the remarkable information brought out by the New York State Superintendent of Insurance, Mr. Hotchkiss, in the inquiry now in progress. The most sensational incident of last week's hearings was the direct testimony of Mr. Kingsley, the President of the New York Life Insurance Company, that a well-known lobbyist and legislative agent for fire insurance companies, William H. Buckley, had offered to sell to Mr. Kingsley out and out the votes of six State Senators at five hundred dollars apiece. It does not follow, of course, that he could have delivered the vote if Mr. Kingsley had accepted the offer instead of indignantly refusing it. But the mere fact that such a man could make such a proposal throws light on the condition of affairs in Albany.

SUNDAY LIQUOR-SELLING IN NEW YORK CITY: THE PROBLEM

We do not remember who it was that cut the Gordian knot, but his name might have been Gaynor. Mayor Gaynor has devised a plan for dealing with the problem of Sunday liquor-selling in New York City which is much more than an ingenious experiment, as the daily newspapers generally regard it. It is a new and before unproposed application of the fundamental principle that the authority which enacts the law should enforce the law. The Outlook has long contended that, in accordance with this principle, New York City, which is intrusted with the enforcement of the Sunday liquor-selling law, should determine whether Sunday liquor-selling should be allowed, and, if so, on what conditions. Mayor Gaynor, adopting the principle, applies it differently, and affirms that, since New York State enacts the law, the enforcement of the law should be left to New York State. This is the principle in brief. We proceed to state it, as applied, and interpreted more fully and accurately. The Excise Law of New York State is, we believe, unlike that of any other State in the Union.

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It is neither a license system nor a prohibitory system, but a tax system. Any man who pays his special tax has a right to sell liquor as he would sell groceries or dry-goods, though subject to certain special qualifications. There are four tax permits, improperly called licenses: to sell as an apothecary for medical purposes; to sell as a grocer in the bottle; to sell in the saloon to be drunk on the premises; and to sell in a hotel. He who pays the hotel tax and takes the hotel permit may sell on Sunday. There is a State Commissioner of Excise at Albany, with certain special deputies and sixty special agents who act as inspectors. Sixty inspectors would not be more than enough to secure the reasonable enforcement of the law in the city of New York alone, and the sixty inspectors are charged with the duty of inspection throughout the State. Perhaps it is for this reason that the enforcement of the law has been largely left to the local police authorities in the city of New York, and we presume in other cities also. A policeman can, of course, arrest any offender against any law on sight, without warrant, as it would be quite absurd, in case the policeman saw a man picking another's pocket, to require him to hunt up a police magistrate and procure a warrant before arresting the pickpocket. Acting upon this general right, or it may rather be said in the fulfillment of this general duty, the police have been accustomed in New York City to arrest Sunday violators of the Excise Law without making a complaint or obtaining a warrant. The result has been an elaborate system of corruption. Political authorities on whose favor policemen depend for their promotion, if not for their continuance in office, have collected from saloons which wish to sell on Sunday a regular fee, and the policemen have then been instructed by their political superiors not to enforce the law against such saloonkeepers. To secure the payment of this illegal fee, policemen in plain clothes have been accustomed to go into the saloons, order a drink, and then threaten the bartender with arrest. If he paid up on the spot, he was not arrested. If he was arrested and paid up subsequently, either to the policeman or to the political authorities, the policeman was instructed, and when the trial came on his evidence was so hazy that conviction was impossible. Recently, in ninety-five excise cases before the Court of Special Sessions, only one conviction was obtainable. Nor was it always only violators of the law that were subjected to this blackmail. In one reported case the policeman entered the saloon before midnight on Saturday, ordered his drink, drank it after midnight, and then arrested the barkeeper, who, on these facts being shown, was discharged by the magistrate. Thus, under this system, liquor-selling on Sunday has been comparatively free in New York City, partly because of the legal provision authorizing sales by hotels, many saloons taking out a hotel license and paying a hotel tax while not carrying on any real hotel business; partly because of this blackmail: so that the saloons paid practically two fees—one to the State for permission to sell on week days, and one to the police for permission to sell on Sundays. The problem presented by these facts has been a perpetual perplexity to honest administrators of the law as well as to civic and temperance reformers. No efforts thus far have succeeded in putting an end to the corruption or in limiting the Sunday sale for more than a few weeks at a time. It ought to be added, to complete this statement, that liquor dealers' associations throughout the city have contributed to a fund to enable the liquor dealers to pay these corruption fees for "protection." This fact has been officially recognized by the Mayor, who, in January, called the leaders of these liquor dealers' associations before him in order to assure them that this system should not be continued if it could be stopped, and he believed it was possible to stop it. He adds in his letter to his Police Commissioner on this subject: "I am informed that all of these associations have voted to discontinue such collections of money, and I believe they have done so."

SUNDAY LIQUOR-SELLING IN NEW YORK CITY: MAYOR GAYNOR'S SOLUTION

Mayor Gaynor's method of dealing with this condition of affairs is simple, and is founded, as we have said above, on a fundamental principle—namely, that "the way to enforce the liquor

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tax law is the way prescribed by the said law itself, which has been followed throughout the State outside of this city, where it has been ignored from the beginning." The enforcement of the law is hereafter to be left primarily to the Excise Commissioner and to his special deputies, who are appointed under the law for the Boroughs of Manhattan and the Bronx, for the Borough of Brooklyn, and for the Borough of Queens. The policemen are not to enter saloons in plain clothes for the purpose of witnessing or procuring violations and then making arrests on the spot at will. The State Inspector under the State law is not permitted to reveal his identity in the liquor place at all, and the same rule is now prescribed by the Mayor for the city detectives or plain clothes men for the future. Instead of leaving the enforcement of the Excise Law to the police, aided by the agents of the Excise Commissioner, the enforcement is to be left to the Excise Commissioner aided by the police. If the policeman sees evidence of Sunday selling, he is to make no arrest upon the spot nor to communicate with the saloon-keeper. He is to report the facts at the desk when he comes in from his beat, and on that report a warrant is to be issued for the arrest of the violator of the law, who will not know until the case comes to trial on whose complaint the warrant has been issued. In addition to this, the law which specifically requires that there shall be no screen or other obstruction at the window of any bar-room during the hours when the sale of liquor is prohibited is to be enforced, not by arrest upon the spot, but by complaint by the policeman when he returns to the station and makes his general report. The experience of the city of Boston has shown that this law, properly enforced, is very effective in preventing liquor-selling during prohibited hours. Whether the effect of Mayor Gaynor's order will be to increase or decrease Sunday liquor-selling we are not sure. Probably its first effect will be to decrease Sunday liquor-selling, but its ultimate effect will be to increase Sunday liquor-selling unless the State accepts the responsibility which its own legislation puts upon it, and largely increases the force of inspectors at the service of the State Excise Commissioner. But, whatever its effect on Sunday liquor-selling, it cannot be doubted that Mayor Gaynor's plan will substantially put an end to police graft. Those who agree with us that police graft is a great deal more injurious to the community than Sunday liquor-selling will welcome this plan and honor the Mayor for his discovery of so simple a method of dealing with what has hitherto been regarded as an almost insoluble problem.

"IN THE MANNER OF SHAKESPEARE'S TIME"

The New Theater in New York gave last week one more strikingly successful demonstration of its fundamental doctrine that "the play's the thing," and not the principal character or the "star" performer. Shakespeare's "The Winter's Tale" was presented in a way to delight every lover of Shakespeare, of the drama, of the art of acting, of a good dramatic story, or even of the efficient performance of any undertaking. Not only was every part taken competently and several of the parts brilliantly, but the entire performance was so co-ordinated and knit together as to give each part its true proportions and its proper place in the picture. It is true that the part of Hermione was played by one of the most capable of English-speaking actresses, Miss Edith Wynne Matheson, so that it was infused with dignity, profound feeling, tragic sadness, and charm in a superlative degree. But the time-hallowed custom of having the "leading lady" play the part of Perdita as well as that of Hermione was happily honored in the breach, so that the spectacle was avoided of one actress playing two parts whose only similarity lies in the fact that they are both feminine. In every particular, also, both of stage management and of personal delineation, Miss Matheson's part was given no more than its proper emphasis. The play was presented, in the words of the programme, "in the manner of Shakespeare's time." The stage was extended into the auditorium by flooring over the space generally assigned to the orchestra, a gallery ran round the back of the stage, and beneath the gallery, in the middle, was a small alcove or inner stage in which the use of properties or bits of scenery

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indicated the location of the action. This feature of the production is admirably explained in the programme, which says:

It has been established that the Shakespearean stage was not, as it is usually represented, a mere arrangement of curtains, but a beautiful background, enriched with carving and elaborate tapestries, and, further, there is abundant evidence that by the use of "properties"—if not of actual painted scenery—in the "inner stage" or "alcove," Shakespeare possessed a vivid yet simple means of indicating to his audiences visually the actual locations he desired to present. It is believed that this latter feature of the Elizabethan stage is first illustrated in America by the present setting. This "inner stage," as soon as it is disclosed by the drawing of the curtains, takes possession of the main stage, so to speak: and thus, in the present play, suggests successively the palace of Leontes, a room in a prison, a court of justice, a seaside with a rocky cave, the palace of Polixenes, the sward before the Shepherd's cottage at the feast of the sheep-shearing, and a room in Paulina's house where the niche for Hermione's statue is enshrined. When the "inner stage" is hidden, the stage represents a place not distinctly indicated—such as a road, a city street, etc.

Whether it is artistically sound, and, if so, worth while, to present Shakespearean plays in this manner is a much-discussed question. But the purpose of the managers of the New Theater in so presenting "The Winter's Tale" was, in our opinion, amply justified. That purpose was, they said, "not primarily archæological, but because the play itself, being romantic rather than real, seems to forbid a realistic scenic background; and because it is believed that given continuously and in the manner intended by Shakespeare the charming story gains in vividness, flow, and effect." Probably not all Shakespearean plays would be improved by presentation "in the manner of Shakespeare's time," but in the present presentation the delightful romantic story of "The Winter's Tale" loses nothing in reality and verisimilitude, and gains much in the rapidity of the action. Some weeks ago Mr. Winthrop Ames, the director of the New Theater, said that it was sometimes compared unfavorably to the Comédie Française, but that it must be remembered that the Comédie was a hundred and fifty years old, while the New Theater was fourteen weeks old. That fourteen weeks has now become perhaps twenty, and this production of "The Winter's Tale" shows that the theater is well upon its way toward the goal which its founders and its managers have selected for it.

MR. JUSTICE BREWER

David J. Brewer, one of the most widely known and popular of all the judges who have ever sat upon the Federal Supreme Court bench, died suddenly at his home in the city of Washington last week. Eminence in a profession, even though it be of the highest, does not always carry with it wide popular reputation. This is particularly true of those professions, such as medicine, engineering, and the law, in which expert knowledge may be applied to intricate problems in specific cases that are obscure to the general public. It is even more particularly true of judges. The most eminent of them are commonly engaged in cases which, though involving important points of law, do not attract public interest. It is even true of the Justices of the United States Supreme Court. Though the power of that small group of men is as great as that of the Executive or the Legislative branch of the Federal Government, and in some respects greater, there are not many of even the most intelligent citizens of the United States who could readily name every member. In this respect Justice Brewer attained no little distinction. It is probable that among the names of the Supreme Court Justices whom most people would recall there would be found his. This was largely because more than any other Supreme Court Justice in recent years Justice Brewer appeared before popular audiences and spoke his mind freely on public questions. He exercised together with freedom of speech a wise discretion, and avoided that attitude of the partisan that is entirely suitable for the ordinary citizen but is unbecoming in a judge. At the same time he did not hesitate to express himself with frankness to such an extent as to make very evident the tendencies of his intellectual temperament. It is in his career that may be found some of the reasons for his mental processes and his best-known views. David Josiah Brewer was born in Smyrna, Asia Minor. His father was a missionary of the Amer-

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ican Board. His mother was a sister of Justice Stephen J. Field, of the United States Supreme Court, of David Dudley Field, whose distinguished services in law reform are well known, and of Cyrus W. Field, who won lasting fame by laying the first Atlantic cable. The family environment into which he was born thus accounts in large measure for his choice of a vocation, and for his lifelong interest in church activities and in particular in foreign missions. As a young man, after graduating from Yale College and the Albany Law School, he went to Kansas. At the age of twenty-four he became a United States Commissioner, and from the age of twenty-six to the end of his life he was, with the exception of two years when he was District Attorney, a judge. Starting as a Probate and Criminal Court judge, he rose through the District Court and Supreme Court of Kansas and the United States Circuit Court for the Eighth District to the United States Supreme bench in 1890. In his earlier career he showed willingness to accept responsibility for a momentous decision. For years land titles in property derived from the public domain were vague and uncertain. His action as judge brought to individual settlers an assurance as to the stability of their property in real estate which they did not have before. From the beginning to the end of his judicial career Justice Brewer was what might be called an individualist on the bench. He saw more easily the necessity for maintaining the rights of the individual than the necessity for maintaining the rights of the community. In those early days, for example, when he made his land decisions, public opinion was primarily concerned with the establishment of the rights of individual homesteaders, and ignored the establishment of a permanent interest of the people of the entire country in the public domain. It was out of a public opinion of this character that Justice Brewer's legal views developed. Consequently, when it came to such a decision as that rendered last year in the case of the White Slave traffic, Justice Brewer rendered an opinion which disclosed a greater concern for the protection of the individual citizen, even though he might be a White Slave trader, than for the community from which the trader recruited his victims. Moreover, it is to be remembered that Justice Brewer was practically throughout his adult life a judge, and saw social conditions only from the point of view of the judge. This fact relieved him from many prejudices, but also gave to his decisions a turn that indicated a lack of acquaintance with those social conditions which judges are more and more called upon to interpret, and are more and more compelled, through their decisions, to modify for good or ill. In many cases, what is nominally a Constitutional decision is really an interpretation of social facts. In the interpretation of such facts Justice Brewer followed the standards of an individualistic age from which The Outlook believes the country is emerging. One of the most important decisions rendered by Justice Brewer was in the Northern Securities case. He, as it were, had the determining vote in that case, and it was he who made the Anti-Trust Law effective against one form of restraint of trade, and at the same time left open the question as to the application of the Anti-Trust Law in other respects. As a judge he maintained the highest traditions of the office as they have been handed down by British and American jurists. As a public man he was a force for international peace, for the spirit of justice, and for sincerity. His name is one to be remembered with honor by the people whom he unselfishly and nobly served.

CHARLES SPRAGUE SMITH

We doubt whether the death of any man in New York City would have produced a more profound and widespread sorrow than has been felt at the death of Charles Sprague Smith. We doubt whether any man in New York City has done as much as he has done to interpret the two cities to each other, the city of wealth and culture to the city of plain men and women earning their daily bread by a daily wage. The People's Institute, which he organized and has carried on for a number of years past, had its system of weekly lectures and classes, with charges for tuition, where there was any charge, so insignificant as to make it a people's institute of

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learning open to all alike. We are more familiar with the Sunday evening addresses which, from November to May, constituted a unique feature in the life of the metropolis. On Sunday evenings there gathered in Cooper Union an audience in which Jew and Gentile, Protestant and Roman Catholic, Socialist and Anarchist, Traditionalist and Agnostic, mingled, united by nothing else than the common bond of humanity. No religious ceremonies accompanied these meetings; no reading of Scripture, prayer, or sacred music. There was music of the piano, the violin, or the voice, and, later, congregational singing, but it was not, properly speaking, worship. The address always dealt with some religious or ethical subject, was probably more frequently delivered by a clergyman than by a layman, by a Christian than by a Jew, and by a Protestant than by a Roman Catholic. But all teachers of all forms of religious faith who earnestly desired the betterment of their fellow-men were welcomed on this catholic platform. At the end of the address the audience were invited to ask questions, and threw them at the speaker from the various parts of the hall with great avidity. Any crank who attempted to avail himself of this opportunity to air his own opinions was halted by Mr. Smith, and Mr. Smith's relations with his audience were such that he was always supported. In the latter years of his administration this Cooper Union meeting became a strong agent for civic reform. We greatly fear that Mr. Smith has left no successor. There is, however, an organization with a Board of Directors, and we bespeak for that Board the cordial support and co-operation of the public if it shall endeavor, as we hope it will, to continue this work under some other chosen leader. The interested reader will find a full account of Mr. Charles Sprague Smith's unique work, written by Mr. Jacob A. Riis, in the April number of the "Century Magazine."

A ONE-SIDED ARGUMENT

The New York "Times" publishes an outline from a pamphlet by Mrs. Johnston-Wood written for the purpose of showing the discrimination against women by the laws of New York State. What it does show is the inability of a partisan to see more than one side of a question. For example:

> In case of a divorce dissolving the marriage contract for the misconduct of the husband, the wife will not inherit any of his personal property, though she may have helped to accumulate it. She is not entitled to dower in realty thereafter acquired. In case of a divorce dissolving the marriage contract for the misconduct of the wife, she forfeits dower and the benefit of any ante-nuptial contract.

That is true. But see the discrimination against men on the other side. In case of a divorce dissolving the marriage contract for the misconduct of the husband, the Court will compel him to contribute to the wife's support such a sum as the Court thinks her just needs and her position in society require and as his financial ability enables him to contribute, and it will require him to do this while the divorce suit is pending and before his misconduct has been proved, and if he refuses or fails to pay this money, the Court will send him to prison. But in case of a divorce dissolving the marriage contract for the misconduct of the wife, the Court has never been known to order her to contribute anything to her husband's support, whatever her wealth or his poverty. The marriage laws of New York State probably do need further amendment to adapt them to the changed social conditions of our time. But it is not true that they are so exclusively formed in the interest of the husband as the "outline" published in the New York "Times" might lead the unsuspicious reader to imagine. They are framed mainly in the interest of the solidarity of the family, and on the theory that by marriage the husband and wife become truly one. We hope that neither society nor the law will ever abandon this conception of the family. If there is here and there a woman who is unwilling to merge her individuality in the family and become, in the view of the law as in the thought of society, one with the husband whose name she takes, it were better for society that she should live unmarried than that the family tie should be loosened and Christian marriage revert to the purely social and commercial partnership between two independent individuals which it was in pagan Rome.

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MR. ROOSEVELT'S CAIRO SPEECH

Give what interpretation you will, it is an extraordinary phenomenon. Mr. Roosevelt comes out of the wilds and is asked to talk to the boys in a college in Cairo. He accepts; the burden of his talk is that assassination is criminal and that preparation for self-government is as necessary for a community as for an individual; and the next morning not only all Egypt but all Europe is discussing his message with great excitement. No new discovery in science, art, or philosophy would have excited so profound and so widespread an interest. What is the explanation?

We believe it is this: Before Mr. Roosevelt speaks he studies his audience and he tells them, not what he thinks they would like to hear, but what he thinks they ought to hear; and he studies his subject, so that he speaks both with clearness and with courage of conviction. And what makes a message valuable is not its originality; it is the force with which it is uttered and its fitness to meet a real need.

Egypt is a land of heterogeneous population, unassimilated and disinclined to assimilate. On the streets of Cairo one meets the poverty-stricken Egyptian fellah, the half-civilized Bedouin of the desert, the thick-lipped Coptic Christian, the sensuous Turco-Egyptian pasha, the swaggering Circassian, the usurious Syrian money-lender, the dignified pious sheik, the Jewish vender of embroideries, the Levantine, Greek, Armenian, Tunisian, Algerian, Sudanese, Maltese, and Europeans of every description, with a sprinkling of American tourists. And among them is every type of religionist, some of whom substitute for "Thou shalt love thy neighbor as thyself" the precept, Thou shalt hate the foreigner as the devil. This heterogeneous population is ruled over by a curiously heterogeneous government: a Turkish overlordship in Egypt and an English control of Turkey's overlordship. As Lord Cromer has well put it: "One alien race, the English, have had to control and guide a second alien race, the Turks, by whom they are disliked, in the government of a third race, the Egyptians." This government has been that of a strict but benevolent paternalism, the only kind of government which as yet the Oriental comprehends.

The fever for self-government has been caught by a small minority of this heterogeneous population. Turkey has a Constitution; Persia has a Constitution; India is asking for a Constitution; Russia has the beginnings of a Constitution; and a Nationalist party has arisen in Egypt which demands a Constitution, without the first beginnings of that mutual self-respect which is essential to public opinion, without which representative government is impossible. And this Nationalist party has proved its incapacity for the self-government which it demands. Prime Minister Boutros Pasha was a Coptic Christian, an enlightened man, an able jurist, for fifteen years Minister of Foreign Affairs, for a year and a half chosen to preside over the Ministry as the best available statesman acceptable to the Khedive and the British Government. He was shot a month ago by a Mohammedan assassin. The excuse offered for his assassination was his support of the so-called gag law, aimed at certain unprincipled sheets—the yellow journalism of Egypt—which were intensifying mutual suspicion and distrust, and making present government more difficult and self-government impossible. The real reason was that Boutros was a Christian and the assassin was a Mohammedan.

Such were the conditions in Egypt when, on March 28, Mr. Roosevelt addressed the students at Cairo University, most of whom are said to be Nationalists—that is, desirous of ending British rule and undertaking self-government. And the two things he said to them were, that men must be prepared for self-government before they can govern themselves, and that assassination is a crime. We content ourselves here with quoting from the cabled reports two paragraphs:

> Some foolish persons believe that the granting of a paper Constitution, prefaced by some high-sounding declarations, in itself confers the power of self-government. This was never so. Nobody can give a people self-government, any more than it is possible to give an individual self-help. You know the old Arab proverb, "God helps those who help themselves." In the long run the only permanent way for the individual to be helped is to help himself. This is one of

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the things your university should inculcate. Man is slow in the growth of character. The final determining factor in the problem with a people—any people possessed of the essential qualities—is to show no haste in grasping power, which it is only too easy to misuse. The slow, steady, and resolute development of those substantial qualities—love of justice, fair play, the spirit of self-reliance and moderation—alone will enable a people to govern themselves. In the long, tedious, and absolutely essential process I believe your university takes an important part. Do not forget the old Arab proverb, "God is with the patient if they know how to wait." This spirit condemns every lawless act, evil, envy, and hatred, and above all hatred based on religion or race.

All good men, all men of every nation whose respect is worth having, were inexpressibly shocked by the assassination of Boutros Pasha Ghali. It was a greater calamity to Egypt than a wrong to the individual himself. The type of man that turns assassin is the type possessing all the qualities which alienate him from good citizenship—the type producing poor soldiers in time of war and worse citizens in time of peace. Such a man stands on the pinnacle of evil and infamy. Those apologizing for or condoning his act, by word or deed, directly or indirectly encouraging such an act in advance or defending it afterward, occupy the same bad eminence. It is of no consequence whether the assassin is Moslem or Christian, or with no creed, or whether the crime was committed in political strife or industrial warfare. The rich man's hired act, performed by a poor man, whether committed with the pretense of preserving order or of obtaining liberty, is equally abhorrent in the eyes of all decent men, and in the long run equally damaging to every cause the assassin professes.

Commonplaces! Yes! They would have been commonplaces in Princeton, Yale, or Harvard. But they were not commonplaces at Cairo. That they were not is shown by the excitement they caused. This excitement is itself cited as an evidence of the unwisdom of the speech. Really it is an evidence of its wisdom. Exactly what the Egyptians of all classes most needed was such a message coming from an outsider, free from all reasonable suspicion of political or English prejudice. The conscience of the Nationalists has had a shock which may awaken them to a sense of the world's conscience. The intellect of the Nationalists has had a shock which may compel them to look at realities and test their theories by facts.

Nor is its effect likely to be felt in Egypt alone. Liberals are affected by it the world over. That "nobody can give a people self-government" is not a new discovery. But Mr. Roosevelt has said it at such a time and under such circumstances that dreaming idealists in Russia, India, England, and America are discussing it, and some of them perceiving it. The spirit of independence, whether in Porto Rico and the Philippines, whether in Russia, India, or Egypt, is like the same spirit in a boy of energy just entering his teens. A foolish father endeavors to suppress it and keep his young son in leading-strings. A not less foolish father gives way wholly to it and leaves his boy to run wild, uncontrolled. The wise father directs and guides it and gives liberty from external control as fast as, and even a little faster than, the capacity for self-control is developed from within. This is what modern England is trying to do in Egypt and in India. This is what America is trying to do in Porto Rico and the Philippines. And no speech in many a day has done so much to make the civilized world understand this fundamental principle, that a wise paternalism is the only safe path to liberty for either communities or individuals, as this Cairo speech of Mr. Roosevelt's.

THE SPEAKER

The uprising in the House of Representatives by which Speaker Cannon was deprived of much of his power is but one event in a long process. From the earliest days of the Republic until now the people of America have been trying experiments to see how best their well-considered will may be made law. Sometimes they have found that will thwarted by a great class, as they did when they struggled with the slave-owners; sometimes they have found that will thwarted by a political minority, as they did in the days of Reed and Carlisle; sometimes they have found that will thwarted by a combination of special interests, as they have in tariff conflicts and in the many efforts to secure fairness and justice in modern industrial conditions. Time and again they have wanted new legislation; and they have found the legislative mill obstructed. They have been content, on the whole, with the sort of mill they

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constructed in the eighteenth century; but they have from time to time made alterations in it. Indeed, the history of the United States can be fairly well reviewed by following the long process through which the people have changed the machinery that revolves in Congress.

Particularly, the people have effected great changes in the House of Representatives. And still more particularly they have worked those changes by changing the functions and powers of the Speaker of the House of Representatives. There has recently been published a very readable book entitled "The Speakers of the House." This book, by Hubert Bruce Fuller (published by Little, Brown & Co.), is really a history of the United States as viewed from behind the Speaker's chair. Naturally, the various Speakers, from Parson Muhlenberg, of Pennsylvania, the first Speaker of the House, to Joseph G. Cannon, of Illinois, the present Speaker, are very much in the foreground. The characteristics, temperament, and political beliefs of each seem, of course, of more importance than they really were. Nevertheless, this emphasis on personality has its value, for it helps to make vivid and real to the reader the human forces which have molded the United States of to-day. Moreover, the status of the Speakership to-day is due in great measure not only to the development of political conditions, but also to a number of strong characters in the Speaker's chair.

When, therefore, a further change in the position of the Speaker takes place, and still further changes may be impending, it is worth while to turn to the history of the Speakership and see what place those changes take in the history of the office and of the country. Such a change has taken place in the enforced retirement of the Speaker from the powerful Committee on Rules, and the transfer of the power to appoint that Committee from the Speaker to the House. Now a still further and still more fundamental change is proposed. The suggestion is made that for the Speakership a man be selected who is not even a Member of the House. The name of Mr. Asher C. Hinds has been informally mentioned as successor to Mr. Cannon. Mr. Hinds is the Parliamentarian of the House. His duty has been to act as the right-hand man, so to say, of the Speaker; to coach him, as it were, on parliamentary law; to have at hand all the important precedents in the rulings of the Chair. Mr. Hinds has compiled volumes of precedents which comprise the common law of Congressional procedure. He is, however, as we have said, not a member but a servant of the House.

Would not the election of such a man require a Constitutional amendment? Not at all. The only mention of the Speaker in the Constitution is in the provision which authorizes the House to choose its own Speaker and officers. The House, so far as the Constitution is concerned, is free to choose any one for its Speaker—if it wishes, a foreign princess under age.

In spite of this freedom of the House, no public office is more distinctive than the American Speakership. When contrasted with the Speaker of the British House of Commons, the Speaker of the American House of Representatives is seen to be as peculiarly American as the President. The British Speaker is a Parliamentary judge; the American Speaker is a Congressional partisan. The British Speaker is a personage of reserve and dignity; the American Speaker is a contestant in the game. The British Speaker yields up his right as a Member of Parliament to speak for his constituents, and his constituents are proud of his elevation, which leaves them virtually without representation. The American Speaker represents his constituents no less truly, and perhaps more effectively, than any other member, and his constituents are glad of his elevation because it gives them a better chance to receive attention from Congress. During the Home Rule debate in the House of Commons in 1893 there was one evening a scene of confusion which led to the enforced withdrawal of an Irish Member from the Chamber. In the midst of the disorder, which almost threatened violence, the Speaker, who was absent, was summoned to the Chair. As he appeared, clad in his robe and wearing his wig, the turmoil subsided. His mere presence restored order. Contrast with that the scene that may be witnessed almost any day in the House of Repre-

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sentatives—a hundred men or more scattered about among the desks, some reading, some engaged in conversation, some walking about; an impenetrable murmur, buzz, clatter; a group of men in the aisle engaged in what is supposed to be the formal debate of the House; a stenographer standing close by, taking down in shorthand what no one but he outside the group can hear; and, above all, the Speaker, a straight, spare, elderly man in a frock coat, with a red carnation in his buttonhole, hammering on the desk with a gavel, and perfunctorily calling this murmur and buzz and clatter to order. The real business of the British Speaker is to preside at the sittings of the House and see that the members treat each other fairly and in accordance with parliamentary order; the real business of the American Speaker is to lead his party's battalion in the House, and when he presides to see that his party, the majority, is not unduly impeded in its legislative march along the road on which he is guide.

Strange as it may seem, these two contrasting Speakers are descendants of the same political ancestor—the British Speaker of the sixteenth and seventeenth centuries. In those days the British Speaker was a partisan. At times he was a partisan (even a tool) of the Crown; later, though he escaped from his position of subserviency, he was equally a partisan. Like many other American institutions of British origin, the American Speakership is closer to its British prototype than is the present British institution. It was a partisan Speaker that the American colonists brought to this side of the Atlantic; and though the Speaker in England has lost his partisan character, he has never lost it here.

In the very first Congress the Speaker, who was not a partisan in the modern sense only because there were no parties, was given the power to appoint the committees of the House; and this power he has exercised ever since. Under the second Speaker parties began to be formed. Strangely, the first man to be chosen Speaker by a deliberate party vote was chosen as a result of what might be called an Insurgent movement. A Federalist was elected, though the anti-Federalists were in a majority. Since then the Speaker has represented the majority party.

Under Henry Clay the Speakership became, at times, a more important office than the Presidency; but with the rise of the slavery issue men of lesser mold came to the chair. It was because the real issue of the times was not a party issue that the real leaders of the times did not appear in such a place of party leadership. Yet gradually the precedents establishing the partisan character of the Speakership piled up. With two exceptions (Hunter and Winthrop), the Speakers made no pretense of maintaining a judicial attitude. At the same time, none of them added notably to the Speaker's power. When the Civil War began, the Speaker was thus a pronounced partisan but not a great power. With Colfax, however, the powers of the Speaker began to grow. Then, through Blaine, Randall, Carlisle, Reed, and Crisp, new powers were accumulated. The power to recognize Members for debate, the power to select committees for certain ends, the power to count a quorum and otherwise prevent the dilatory tactics of a minority, the power (until last month exercised by the Speaker through the Committee on Rules, but now nominally, at least, withdrawn from him) to select particular bills for action, was exercised with greater boldness by Speakers in turn. It was, however, not until Mr. Cannon took the chair that any one Speaker followed his predecessor in all these powers combined.

It is because of this fact, rather than because of the assumption of any new power, that, compared with Mr. Cannon, "no other Speaker," to use Mr. Fuller's words, "has done so much to educate the people of the country to the real power of his office."

If this had been all, the present Insurgent movement might never have attained its present proportions; but this is not all. For two reasons Mr. Cannon has made people feel that the power of the Speaker is greater than any man ought to have in a self-governing country:

In the first place, he has exercised this power arbitrarily. On one occasion reported by Mr. Fuller, for example, Mr. Cannon announced, "The 'Ayes' make the most noise, but the 'Noes' have it."

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On another occasion, also reported by Mr. Fuller, when Mr. Cannon had called the roll a third time, against all precedent, and was asked by enraged opponents why he did so, he replied, "The Chair will inform the gentlemen that the Chair is hoping a few more Republicans will come in." Mr. Fuller tells of a Representative, humorously inclined, who, when asked by a constituent for a copy of the rules of the House, sent a picture of Speaker Cannon. The political ideals of the country have advanced beyond such exercise of power.

In the second place, Mr. Cannon has exercised his power against progressive legislation which the country has demanded. Mr. Fuller refers to the saying concerning Speaker Cannon that "had he attended the caucus on Creation he would have remained throughout loyal to Chaos." Like all witticisms, this is not altogether fair; yet it represents the judgment of the country. Mr. Cannon has remained loyal throughout to the theory that legislation is a process of adjusting and harmonizing and making compromises between a number of special interests. That such a theory should be harnessed to such power as the Speaker possesses is more than the patience of the country has been able to stand. More than anything else this has raised the issue of Cannonism.

After this review of the history of the Speaker, it can easily be seen that there are three ways through which a remedy might be sought:

I. The Speaker might be shorn of all of his power as a partisan leader. This can be done without a Constitutional amendment or any change in a single statute by the simple expedient of electing as Speaker an expert parliamentarian not a Member of the House. Thus by one stroke the American Speaker would become what the British Speaker has become by long historical process—a judge-moderator. In this case party leadership and party responsibility would necessarily be transferred to a party leader or a group of party leaders in the House.

II. The powers of the Speaker might remain virtually untouched, but intrusted only to men of liberal mind and broadest statesmanship. The question would then remain, How can the people, who have no vote for Speaker, make sure that such men will be elected?

III. The Speaker might be made not less powerful so much as more responsive. In other words, in attempting to deal with the evil of irresponsible power in the Speakership, the House of Representatives might attempt, not to deprive the Speaker of power, but to place upon him greater responsibility. It is this which the House has already in part undertaken to do. In doing this the House has acted wisely.

SIMPLIFY THE LAW

Law is, or ought to be, the application of common-sense principles to the determination of the material rights and duties of men in the varied relationships of modern life. The principles are comparatively few and simple; the applications are end less and complicated.

Probably all human rights may be re duced to the four recognized in the Ten Commandments: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness:—the rights of the person; of the family; of property; and of reputation. The problem of law is to determine what these rights are, and how far society shall go in protecting them.

For example, there is a right of property in land. But the rules for determining the rights of property on the surface are not the same as those for determining the right to land beneath the surface—that is, mines. The right of persons includes the right to make contracts. But contracts which are against public morals or the public welfare society will not enforce. In general, it will not enforce contracts between husband and wife, because it is not for the interest of society to encourage litigation between husband and wife. They may contract, but they must trust each other's honor for the fulfillment of the contracts. So, in general, it will only enforce written contracts; not because a written contract is any more binding in morals than a verbal contract, but because there is so much room for misunderstanding in verbal contracts. So, again, society will not award damages for every injury

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to reputation. It will not bring Mrs. Candor into court to answer for her gossip about Lady Teazle, unless the gossip includes a charge of some legal wrong-doing. But if Mrs. Candor writes or prints her gossip, she may have to answer for it before the courts. There are, however, "privileged communications" for which the speaker or writer cannot be called to account—such as communications by a patient to his doctor, as a layman to his priest or minister, or a client to his lawyer.

To determine what are the rights of the person, of the family, of property, and of reputation, how far society will go in protecting these rights, and how far it will protect them by criminal proceedings and how far leave them to be protected by private suits at law, involves endless questions, and in solving these questions the courts of the Anglo-Saxon people have been engaged ever since they have had courts. An immense mass of these decisions has been accumulating in England since the organization of the King's Bench in the fourteenth century. In this country there are independent courts in forty-six States, besides Federal district and circuit courts, and a Supreme Court of the United States. To know what law is and has been as decided by these courts would require a knowledge of all their decisions, an evidently impossible knowledge.

Some work which should embody in a well organized and analyzed system, and in a measurably compact form, a comprehensive statement of these legal principles and their application as already determined by competent authority, has long been regarded by the more eminent jurists as something greatly to be desired. It is desirable, not only for the profession, but even more so for the laity. Properly edited, and under such auspices and in such fashion as to command the confidence of the courts, and become by its own intellectual and moral value a *quasi* authority, it would both simplify and reduce litigation. It should not be enacted into law by legislation, for this would be to transfer it into a code, and experience has proved that codes tend rather to multiply than to diminish judicial decisions, since the courts are not *guided* by them but are *governed* by them, and therefore must give them authoritative interpretation. It should not be undertaken by the Government, both because it would be almost impossible in that case to avoid an impression of *quasi*-Governmental authority in the publication, and because it would be extremely difficult to secure an appointment of editors wholly free from all suspicion of political and sectional predilections. It ought not to be published for private profit, because to carry moral authority it should be free from the taint of commercialism. It should be an endowed undertaking. If its value to the community were adequately understood, it ought to be possible to procure the endowment. It is as legitimate a subject for endowment as a library, a hospital, or a university.

A plan for carrying into execution this great work, long desired by the bar, has now been so far definitely formed as to receive a full exposition and a hearty indorsement from the "Green Bag," a leading conservative law journal. We slightly abbreviate, but in its own words, that journal's estimate of the men who are planning the work:

> A more happy combination than that of the three men who are planning this great undertaking could not have been found. Mr. Alexander unites with the physique of an athlete the clear mind of a scholarly thinker and the executive ability of a magnetic and indefatigable organizer. Dr. Andrews is a jurist of remarkable powers of analysis, of classification and exposition, a master of the science of jurisprudence, to the study of which he has devoted himself with great industry, having proved himself one of the great constructive legal minds of the age. Dean Kirchwey, of Columbia Law School, enjoys a National reputation as a teacher and writer, is a former President of the Association of American Law Schools, and is admirably qualified for editorial duties requiring extensive knowledge of the work of the country's ablest law professors and writers.

The Outlook agrees with the "Green Bag" that "the undertaking could not be in safer hands." Demanded alike by the interests of the profession and of business men, indorsed without dissent by the ablest lawyers and jurists, with law scholars of distinguished ability ready to undertake it, the work needs only some man of financial ability to provide the necessary funds. Such an undertaking carried to

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completion would be at once a great service and a great honor to the country.

A BIBLE "WONDER BOOK"

Why should we think that the Hebrew literature lacks the elements which give charm to the literature of other ancient peoples? Why should we think it was wholly wanting in fiction, drama, legend, and folk-lore? If we read in Greek or Scandinavian literature the story of a garden of innocence in which was a tree whose fruit imparted knowledge and in which a serpent talked; or of a battle marvelously prolonged by the gods ordering the sun to stand still; or of an ax head lost in a pool and made to swim upon the surface that it might be recovered; or of a big fish swallowing a man whole in order to save him from a tempest; or of three good men made to walk unhurt in a fiery furnace whose heat was so great that it destroyed the persecutors who threw them into it, we should be charmed by the naïve narratives and should go back to them again and again for refreshment. In the Bible we are simply perplexed by them, and of late have avoided them because we cannot honestly think them to be history and yet have been educated to think that it is wicked to read them as fiction. Thus have a false reverence for the Bible, and a false philosophy identifying truth with fact and counting nothing true that is not fact, despoiled the greatest of all ancient anthologies, the Bible, of some of its chief charms.

The higher critics have committed an error implied by the title which they have chosen or which has been imputed to them. Criticism in common parlance means fault-finding; so that when the average reader hears of higher critics, he supposes that they are some kind of fault-finders with the Bible. And they have too often given color to this popular impression by their labored arguments to show that some Bible stories which our fathers regarded as history are not correct history, instead of showing that the charming fiction which our fathers did not discover in the Bible is discoverable there. Some scholars have done this for adults —Dr. Griffis in his "Lily among the Thorns" and Professor Genung in his "Epic of the Inner Life." One has given back to English readers the Song of Songs as a love drama; the other has restored to us the Book of Job as one of the great epics of the world's literature. It has been reserved for Dean Hodges to do this for children. For, of all the attempted translations of Bible stories into children's vernacular, "The Garden of Eden" is, we think, the first which, without any debate or discussion, treats these stories frankly as works of imagination, not of observation. It thus does for Hebrew literature what Nathaniel Hawthorne has done for Greek literature in his "Wonder Book."

Mothers, fathers, school-teachers, and editors are constantly saying that even educated boys and girls of to-day do not know Biblical history and literature, and the allusions thereto in English literature. That is true. The average healthy-minded boy or girl is not particularly attracted to the literature of the Old Testament in the form in which it has been presented to them. The books of the Old Testament have been so fenced off from human life that they look upon them as interesting only to theologians or gray-bearded archæologists, or useful for the not too interesting exercises of the Sunday-school. Moreover, splendid and beautiful as is the English of the Bible, it is in some respects archaic—less so than Chaucer, to be sure, but presenting to modern young men and women some of the difficulties of the "Canterbury Tales." To recover these ancient tales from the oblivion into which they were fast falling, to recognize frankly their naïve imaginative character, to show through them the human qualities in the ancient Hebrews, essentially identical with those of the ancient Greeks, the ancient Scandinavians, the ancient Britons, and the earlier colonists of our own country, and so to reinvest them with their ancient charm, and to present them in a modern dress and so make them understandable by the boys and girls of this twentieth century, is to render to our age a service somewhat like that which Luther rendered to his when he transformed the Bible from a Latin tome for the exclusive use of priests and monks, and to be found only in their libraries, into a German household book finding its way into

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thousands of peasants' homes, and becoming the inspiration of future German literature.

We have already told our readers what we think of the admirable manner in which Dean Hodges has executed his purpose: his artistic skill, his quiet humor, his reverential but unostentatious spirit. We refer to his volume here as a possibly unintentioned demonstration of the practical value of the newer view of the Bible. It is not banishing the Bible; it is bringing the banished Bible back from its exile. It is not causing the ancient Hebrews to be forgotten; it is making them appear as a real people and their history as a real history. It is not lessening reverence for the Bible; it is making that reverence more rational because more a reverence for its spiritual contents, less for its form; it is not destroying faith in inspiration; it is leading us to see that poetry, drama, and fiction are often the instruments of a noble inspiration.

If the reader of this article doubts our conclusion, let him submit the question to a jury. Let him gather the children of his family about him, or, if he is so unfortunate as to have no children of his own, let him borrow some from his more fortunate neighbors, and read them the story of "The Migration of Dan," printed on another page, first as Mr. Hodges tells it, then as it is told by the King James Version, and see how it appeals to the interest and imagination of the jury.

THE SPECTATOR

The Spectator is moved to protest. He has done so already, and on the same general theme which agitates him now; but his remonstrance does not seem to have done any good. Incredible failure!

What is the matter with all the world which comes flocking in to New York, that it should still go on repeating one monotonous verdict on our wonderful queen city? "Beautiful—yes, in spots; alluring always, exhilarating, stimulating beyond all words; but utterly soulless and hard." This from the lips and the pens of its lovers; or so they assure us, for they are wont to add to their comment, quoted above, the complacent and condescending assurance, "I love New York, you know." Love! The Spectator could find it in his small and indignant heart to contemn such a measured and critical, worldly-wise affection as that. But New York accepts it—such as it is—and shows in the tolerant action how much greater her heart is than the Spectator's.

It is impossible to think of a city, or indeed of any place, without more or less vaguely personifying it; without at least gathering from the sum total of its multitudinous, diverse parts some one general impression of unity. To the Spectator every town which he cares for seems to possess a personality almost, if not quite, as distinct as the personality of each of his friends. This personality is generally feminine, though Rome and London have masculine traits; it is feminine pre-eminently in the case of New York.

A queen he called her. But what have we, in our flourishing young republic, to do with queens? Everything, the Spectator thinks—incidentally throwing in the suggestion. We need a touch of the queen idea to keep us humble and reverent, to develop a sense of general fealty above our rampant individualism, to emphasize the notion of service which now seems quite overborne by the clamor for "rights" and still more "rights." But that is aside from the point. The point is that, to the Spectator, New York is a sovereign lady.

Look at her, radiant in the morning, her soaring towers and masses of buildings washed by the bright tide of her air, swept by her great winds, illumined by her triumphant sun. How she laughs and allures! It is fullest life which she holds in her hands and scatters abroad to all those who approach her. "Very true," say her other lovers, nodding. "We have said that before, every one of us. But where does the soul come in?" What do they call soul, the Spectator wonders, brought to a sudden pause by one of those glimpses of a possible fundamental difference of conception which sometimes

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impede, though they seldom interrupt, an argument.

Well, look at her in the afternoon, when the brilliant light is beginning to soften, when the violet haze hangs in the streets, and the buildings soar dimly out of it. Look at her later, when the gray dusk has crept in through all the avenues, and the street lights are blossoming through it like wonderful night flowers. No soul now? A tenderer, dreamier fancy never hung wistfully aloof in the eyes of a maiden than hangs in the far street vistas of the subdued, twilight city. In the evening the gayety springs out again, reckless, exultant, a very dance; but when was it ever written that a soul should know no mirth? Again, take the somber moods of the stormy days, when the towers are "cloud-capped" in very truth, and the streets are gray with rain. No soul there? A gloomy soul of a tragedy queen, but a great one, brooding on all the wrongs of herself and her children. New York can be terrible in the storm; but she is, perhaps—to the Spectator at least—at her most beautiful then.

It may be retorted by the more carping of the city's vassals that the mere outer aspect of a place does not denote its spirit. "'Brooding on all the wrongs'—there you have it! The wrongs are so monstrous that they eclipse the joys and the benefits. How can a place be said to have a soul worth cherishing if its daily life is all given over to haste and greed; if its poor suffer cruelly while its rich riot extravagantly; if the keynote of its living and thinking is material prosperity?" But is it? The Spectator knows many people of various classes in New York; and some of them are so disinterested and generous that they are not nearly so rich as they might justly be; many of them are simple and quiet in their manner of living; and a few are even austerely plain. The last assert that there is no place where life may be so easily and surely adjusted to a few great governing occupations as in New York. The suffering—yes, alas! that is here in superabundant measure; and also the rioting. Yet in that sentence the Spectator rather surmises that he has misplaced his exclamation. If it belongs anywhere, it belongs in the latter of the two clauses. If it belongs anywhere, forsooth! Well, the Spectator is so old-fashioned—in these days of Optimist Classes and Harmony Clubs—as to have great faith in suffering as a means of soul growth. He would not, for that reason, leave it alone, letting it rage unchecked among us (its very benefit lies in the struggle which it calls forth); but he frequently catches himself secretly thanking the wise old stars that, work as they may, the Happy Religions cannot possibly banish pain altogether from the scheme of things. Not yet, at least. Ages hence, it may be, when pain has fully educated us, we can dispense with it. But it will not have to be smoothed away then, and argued and forced out of sight; it will take its own gracious departure.

Souls in the making: that is all that the most exalted civilization is able to boast as yet. Very imperfect souls, with the old Adam and Eve playing the mischief with them; but valiant souls, striving—their keen touch is quickening. And a tremendous soul in the making is New York City. By how much it has to work its way out of sorrow and failure and cruelty, by so much will it transcend in the end the placid souls of the little towns that have not greatly striven.

Desist now, therefore, ye critical praisers! Listen not so much to the dominant chord of the great Song of Fifth Avenue (though that is stirring enough, Heaven knows!) as to its under and over tones, telling of things to come. If of things to come, then of course, in a sense, of things already begun. Earth's final excellence lies already fully conceived within it. New York is on her way to become one of the greatest of cities; and if we, her lovers, have faith in her, we shall speed the issue.

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THE COST OF LIVING TO RAILWAYS

BY EDWARD W. HARDEN

The author of this article was at one time the financial editor of the Chicago "Tribune," and has studied commercial and financial conditions in the Far East as well as in America. In addition to some really remarkable journalistic work, which included correspondence from Commodore Dewey's fleet at the time of the famous naval battle at Manila (in which, by the way, Mr. Harden took part as a volunteer), he has a practical acquaintance with banking business. He is the author of a work entitled "Financial and Industrial Conditions in the Philippines," and has made valuable contributions to the magazine and newspaper literature of recent times. A second article from Mr. Harden's pen will deal with "The Effect of Increased Freight Rates."—THE EDITORS.

IT is hard for the average man to imagine any well-managed corporation otherwise than prosperous with the country at large doing a full volume of business. Most of us, if we give the matter a thought, think of a corporation as charging the purchaser "a good round profit" for what it provides him, and getting the profit under any and all variations of the cost of production. That any large number of corporations find themselves between the same upper and nether millstones of rising prices for the necessities of life and rigidly fixed income as does the individual wage-earner or professional man to-day will strike perhaps nine readers out of ten as a biased, if not wholly unwarranted, assertion; if one should say that the most important single class of corporations in the country has been for years less able to help itself in this predicament than the least skilled of its 1,500,000 employees, his unsupported statement would be almost everywhere dismissed with a laugh.

Yet it is proved by an abundance of quite unimpeachable evidence that, whereas the only variation worth mentioning in the general level of railway compensation for the last two decades has been downward, the railways have not only had to come to the rescue of their own employees with repeated increases of wages, but have had to bear, through the increased cost of materials and supplies of all kinds, a large proportion of the related increase in the market price of labor in all the other industries. Nor is this all. The owner of timber lands has advanced his prices for cross-ties, car siding, and bridge timbers out of all proportion to the higher cost of the labor entering into their production; the owner of iron in the ground and of every other raw material of which railways are made and maintained has done the same.

In the pending struggle between the railway companies and their employees, extending almost literally from ocean to ocean, the position of the men is based squarely on the contention that there has been a substantial increase in the cost of living since the last general adjustment of wages was made. The men are right. I do not mean to say by any means that they are entitled to receive all of the concessions as to rates of pay and hours of employment that they have demanded, for it is a well-understood fact that labor leaders and railway employees, even more than most other classes, are in the habit of deliberately pitching their initial demands upon a level which shall enable them later to make an impressive exhibit of voluntary compromise. But still it is as true as it is remarkable that the cost of the railway man's living has very sensibly increased even since February, 1907, when the last of a series of wage advances which began on the Pennsylvania Railroad in October, 1906, and gradually spread westward, was made.

The railway corporation receives money for the transportation of freight and passengers, and the sums collected are used first for the payment of wages, for the

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purchase of supplies necessary for the operations of its road, for the maintenance of track and right of way, for repairs of cars and locomotives, relaying of rails, and the many items which are included in the one general term of operating expenses. Approximately seventy per cent of all moneys received by railway corporations goes for these items. An increase in the cost of cross-ties, of oil, of fuel, of waste, or any of the items given in the tables farther along in this article, or an increase in the wages of employees, tends to increase the operating expenses and brings a consequent decrease in the amount left for interest on funded debt and for dividends. The interest on the funded debt is a fixed charge which must be paid if the corporation is to continue solvent. The margin between the receipts of railway corporations and the sums expended for operating and for interest on the bonded debt has been materially reduced by the increase in the cost of living of the railways.

The section hand or switchman or freight-handler cares little for elaborate index figures on the cost of commodities, except as they may corroborate his own findings. He has more intimate and practical knowledge of what he is able to save in 1910 out of the "raise" that he obtained in 1906. I have before me a copy of a schedule of prices of living necessities which was presented to the President of one of the most important of the Eastern trunk line railways a short time ago. It gives the prices of 1906 and 1909 at a well-known interior city of moderate size, which happens to be an important division point and freight-handling junction on the system. This city was selected for the test because it has experienced no boom in real estate, nor any considerable increase in population, and is a fair type of all the communities between New York and the Mississippi Valley in which the system's employees live. For the sake of accuracy the President of the road had most of the leading items verified in the town in question, and then admitted that, so far as they had gone, the men had made out a strong case. The list is too long to reproduce in full, but some of its most salient features are as follows:

	1906.	1909.	Increase.	Per Cent.
Flour (25 lbs.)	$.75	$.85	$.10	13.30
Round steak	.16	.20	.04	25.00
Sausage	.12	.16	.04	33.33
Pork chops	.12	.18	.06	50.00
Rib roast	.16	.22	.06	37.50
Milk	06	.07	.01	16.66
Potatoes (bu.)	1.00	1.35	.35	35.00
Tomatoes (canned)	.10	.12	.02	20.00
Peas "	.12	.15	.03	25.00
Peaches "	.18	.25	.07	39.00
Corn "	.10	.13	.03	30.00
Butter (lb.)	.36	.40	.04	11.10
Lard "	.14	.18	.04	28.60
Rice "	.08	.10	.02	25.00
Coffee "	.30	.35	.05	16.66
Tea "	.40	.50	.10	25.00
Coal (ton)	6.75	7.00	.25	3.73
" (bag, 100 lbs.)	.35	.40	.05	14.28
Coffee-pot	.30	.40	.10	33.33
Brooms	.25	.45	.20	80.00
Dish-pans	.50	.60	.10	20.00

DECREASE IN QUANTITY FOR SAME PRICE

	1906.	1909.	Decrease.	Per Cent.
Bread (5c. loaf)	16 oz.	12 oz.	4 oz.	25.00
Oatmeal (12c. pkg.)	32 "	20 "	12 "	37.50
Crackers (12c. pkg.)	16 "	14 "	2 "	12.50

Rents are not given in the above table for the reason that the men had compiled a rather elaborate exhibit for half a dozen streets in the city and one suburb. Except in the suburb the figures given represented apartments, and ranged, for 1909, from $14 to $20 per month. The smallest ratio of increase in the three years was 6.66 per cent and the greatest was 40 per cent. As for the important subject of clothes, the men found that from 1906 until 1908 there was no appreciable variation in the prices of cotton goods, but during 1909 shirts had been advanced 10 per cent, overalls 12½ per cent, and woolen or part woolen clothing 10 per cent. In cotton piece goods prices had been somewhat reduced, but local merchants stated that a general increase on all cotton goods ranging from 10 to 25 per cent was contemplated to take effect early in 1910. Carpets, rugs, window-shades, and oilcloth were cheaper than in 1906.

In a general way these figures are confirmed by the results of an investigation made by the Census Bureau of the United States Government. The Bureau found that 44 per cent of the total expenditure of the average family of moderate means is made for food. A typical family of five members with an income of $850 per year was found to have expended $318.49 for food in 1906 as compared with $393.14 in 1909, an increase of $74.65, or 23.44 per cent. This same inquiry disclosed such increases as 31 per cent in the price

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of beef, 62 per cent in the price of pork, 35 per cent in poultry, 12 per cent in eggs, 25 per cent in milk, 11 per cent in butter, 31 per cent in flour, 25 per cent in bread, 21 per cent in potatoes, and so on.

The point of all this is that such increases in the cost of living have nearly, if not quite, deprived the railway workman of the benefit of a wage increase three years ago amounting at the maximum to 17 per cent. Hence the railways are to-day face to face with the necessity of again granting their men some increase in pay, notwithstanding the fact that they are themselves hard pressed to meet the constantly rising cost of their own living.

It must be remembered that the violent industrial reaction of 1907 and the enormous reduction in railway revenues consequent upon it cost the employees nothing in the rate of their compensation, contrary to the experience of the workers in the steel mills, the cotton and woolen mills, the copper mines, and other industries. While the railways are receiving little more than the lowest compensation per unit of service in their whole existence, their employees are asking an increase over the highest wages that have ever prevailed for the classes of labor in question, under anything like normal industrial and economic conditions. It is true that railway managers applied the knife vigorously to their total labor expenditures a little less than two years ago by weeding out the less competent and putting others on part-time schedules; but when the time came again to recruit full forces, the men returned at the same high wages they had received before the panic. The course of railway labor costs over the past twelve years cannot be more accurately shown than in the appended table of Inter-State Commerce Commission returns, showing the average daily compensation of all the larger classes of railway employees from 1897 to 1908 inclusive, with the percentage of increase in each case:

	1897.	1900.	1905.	1907.	1908.	Inc. '08 over '97
Station agents	$1.73	$1.75	$1.93	$2.05	$2.10	$.37 or 21.4%
Enginemen	3.65	3.75	4.12	4.30	4.46	.81 " 22.2"
Firemen	2.05	2.14	2.38	2.54	2.76	.71 " 34.6"
Conductors	3.07	3.17	3.50	3.69	3.83	.76 " 24.8"
Other trainmen	1.90	1.96	2.31	2.54	2.64	.74 " 38.9"
Machinists	2.23	2.30	2.65	2.87	2.95	.72 " 32.3"
Carpenters	2.01	2.04	2.25	2.40	2.40	.39 " 19.4"
Other shopmen	1.71	1.73	1.92	2.06	2.13	.42 " 24.6"
Section foremen	$1.70	$1.68	$1.79	$1.90	$1.96	$.26 or 15.3%
Other trackmen	1.16	1.22	1.32	1.46	1.45	.29 " 25.0"
Switchmen, flagmen, and watchmen [1]	1.72	1.80	1.79	1.87	1.82	.10 " 5.8"

Even these authentic figures do not fully measure the increase in the cost of labor, because this record of individual daily compensation takes no account of what the companies get to-day for a day's wage as compared with what they obtained ten or twelve years ago. Limitation by State and Federal laws of the hours of service and the "full train crew" laws in most of the States are estimated by competent railway authorities to have added $20,000,000 to the annual cost of operating the country's railways, without adding one dollar to their income.

So much for the rise in the market value of railway labor. Wages paid by transportation companies directly to their own employees absorb on the average forty per cent of their gross receipts from transportation. The cost of materials and supplies absorbs, roughly, another thirty per cent. The rise in the cost of materials since 1897, when the present upward movement of commodity prices may be said to date its decisive beginning, has apparently been even greater than the advance in wages. The books of the purchasing department of a representative Eastern system furnish the following comparison of material prices paid in 1909 and 1897:

	1897.	1909.	Increase Per Cent.
Cross-ties ..... each	$ .37	$ .80	116.2
Crank-pins ..... cwt.	2.31	4.78	107.0
Cast iron pipe ..... ton	13.50	26.50	96.3
Bridge timbers ..... M. ft.	20.76	38.00	83.0
Car siding ..... M. ft.	17.00	31.00	82.3
Box cars ..... each	532.00	920.00	72.8
Gray iron castings ..... cwt.	1.20	2.00	66.7
Cut nails ..... "	1.10	1.80	63.6
Piston rods ..... "	2.25	3.57	59.0
Bar iron ..... "	1.10	1.70	54.5
Car axles ..... "	1.45	2.20	51.7
Rails ..... ton	19.00	28.00	47.4
Angle bars ..... cwt.	1.02	1.50	47.0
Malleable iron castings. "	2.70	3.75	30.8
Main and side rods ..... "	2.75	3.57	30.0
Cast iron wheels ..... each	7.50	9.30	25.0
Barbed wire ..... cwt.	1.70	2.10	23.5
Wire nails ..... "	1.48	1.80	21.7
Track spikes ..... "	1.45	1.75	20.7

[1] The small increase shown in the wages of switchmen, trackmen, and watchmen is due to the fact that this subdivision includes a large number of crossing flagmen who are superannuated, and whose wages, which run from $25 to $50 a month, are practically stationary.

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In this same period the cost of locomotives has increased from a maximum of about $12,000 to a maximum of about $20,000, and the cost of freight cars, which the railways buy by the hundreds of thousands annually, and of which they destroy and retire about 100,000 annually, has increased from an average of $700 or $750 to well above $1,000 each. Fortunately, the higher cost of motive power and rolling stock is partly offset by the greater efficiency and capacity of the latest types of equipment, else these two items alone would have involved veritable disaster. Fuel, which plays so essential a part in the production of transportation, has not escaped the general trend of economic conditions, notwithstanding the constant efforts of the railway companies to develop their own coal supplies. In the year ended June 30, 1908, fuel alone cost the roads 7.74 per cent of their gross earnings, against 5.81 per cent in 1898. To put the same thing in another way, gross earnings increased 94.1 per cent in the ten-year period, while the cost of fuel increased 176.3 per cent.

While I have no desire to raise a question over the advantages or disadvantages of the regulation of common carriers by the Federal and State Governments, it is an incontrovertible fact that the elaborate reports now required by the Inter-State Commerce Commission and the local authorities in a majority of the States have added enormous sums to the permanent cost of operation, to say nothing of the expense of legal representation and the submission of evidence in the investigation of railway affairs by almost innumerable Governmental agencies. More or less connected with the increasing tendency to make the railways a political issue is the increase in railway taxation during the past decade. In 1909 taxes absorbed 3.7 per cent of the aggregate gross earnings, whereas in 1899 they represented 3.5 per cent.

In another method of comparison, gross earnings and taxes can be stated on a "per mile" basis, as follows:

Fiscal Year.	Gross Earnings Per Mile.	Taxes Per Mile.
1909	$10,704	$382
1899	7,004	246
Increase	$3,700	$136
Per cent of increase	52.8	55.3

Thus taxation has more than kept pace with the gross volume of business transacted, remarkable as the expansion of railway traffic has been in the decade under review. To this increasing burden of local taxation the Federal Government, assuming that the new corporation tax law is upheld by the courts, is about to add no inconsiderable weight.

Not to multiply details, it may be said, in brief, of the cost of new capital that the average interest rate on railway bonds has shown a moderate but steady defined upward tendency in the past ten years, and that the opinion of the most competent judges is that this tendency will continue in the immediate future. Interest on money imperatively required to keep the railways abreast of the demands upon them must, of course, be included in what it costs the railways to live.

No one who gives the subject serious study can avoid the conclusion that the railways of the United States have been affected by the increased cost of living to quite as great an extent as has any individual, and, moreover, that they are subject to a variety of influences tending to increase the current cost of their existence which do not affect the individual. In another article I propose to take up the bearing of this great aggregate increase upon the question of freight rates, and to consider whether the country can afford to compel the owners of its vast transportation lines to be longer content with a constantly narrowing margin of profit.

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MY FRIEND THE SHAREEF

BY ALBERT EDWARDS

This is the first of a short series of articles in which the author presents, in what seems to us an unusual and picturesque way, and largely through reported discussions between himself and typical Moroccans of varying grades of life and character, the actual state of affairs in Morocco. He visited that country under commission from The Outlook to obtain first-hand information about the political and international relations of Morocco, as well as to observe the racial traits and curious aspects of the Moroccans at home. The author will be remembered by readers of The Outlook as having written for its pages two former series of articles; one consisting of sketches of Eastern life, the other comprising sketches of islands and countries south of the United States.—THE EDITORS.

SELDOM have I felt more contented with life than when I drew rein—to breath my horse—on the summit of one of the Anghera Hills. I was in Morocco. Ten miles behind me I could catch a silver glint from the Bay of Tangier and a glimpse of the white walls of the city. To the north were the Straits, Gibraltar, and the orange-yellow hills of Andalusia. Before me towered the gray flanks of Djibel Musa—the greater of the two Pillars of Hercules. To the south, wave after wave, mystical African hills, growing higher and higher in the distance until, far beyond human vision, they reach up to the snow peaks of the Great Atlas. Overhead—over all—the blue, soft southern sky.

And added to this sensuous content was the knowledge that I was on my way to visit Mulai 'Abd Allah, the Shareef of Makaïnfaïn, the man above all others whom I wished to meet in Morocco.

My Moorish escort made some observations in his guttural Arabic which I judged to mean that time was slipping by. So our little cavalcade started down the slope into another of the innumerable valleys of the Anghera district.

This, in short, is what I knew of my host-to-be. Dissensions broke out among the fifth generation of the descendants of the Prophet. One of them, Idrees, had to fly before the wrath of his brothers. Their hate followed him westward until, at last, he found refuge among the Berber tribes of the Great Atlas, and there founded the first dynasty of Moroccan Sultans. Most of the men who have since ruled the Empire have been, or have claimed to be, Shareefs—true descendants of the Prophet. And of all the Shareefian families, that of Makaïnfaïn, sprung from Idrees—although they have never given the country a Sultan—is the most authentic, the richest, and has been the most influential. But 'Abd Allah, the present head of the house, except as an object of religious veneration, has less influence than a mule-boy or the outcasts who work as servants for the Infidels. He is believed to be—among his people it is a terrible epithet—"a friend of the French!"

This is the story told me by the friend who had made it possible for me to be the Shareef's guest. Fifty years ago hatred and distrust of the dynasty of Filali Shareefs—the reigning house—had already become widespread. And the Prince of Makaïnfaïn, Musa er-Rahmàn, was dangerously popular. He was so known and loved from one border of the Empire to the other, so respected, that whenever new taxes fell on the people the Filali Sultans were cursed and a universal prayer went up to Allah, the Beneficent, that the House of Makaïnfaïn might reign in their stead.

"Treason!" yelled the Grand Vizier. "Treason!" echoed all the corrupt bashas and caïds who were fattening off the people, unrestrained by the debauched, pleasure-loving Filali Sultans. Musa er-Rahmàn, disguised as a beggar, fled to his own people among the Berber Hills of the southeast, on the edge of the Great Desert. And there, in open defiance, his influence grew apace, until the Filali had to destroy him or abdicate. The largest Moorish army since the great days in Spain was sent against him. Musa er-Rahmàn was forced to seek French protection. His new friends made much of him, gave him citizenship

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and the red button of the Legion of Honor. In exchange they demanded of him—and received it—the allegiance of some of his Berber tribes, so pushing their Algerian frontier westward, opening the door to trade with Timbuctoo, and tying the first knot in the net they have so successfully woven about Morocco.

Musa er-Rahmàn had saved his life by betraying his country. The Filali were satisfied. They had lost an unruly province, which rarely paid taxes, and whose strategical value they failed to realize, and in return were rid of their most dangerous rival. They spread the story of his treason broadcast, with elaborate Oriental exaggerations, until the name of his family became a byword with all patriotic Moors.

'Abd Allah, my host, was the son of his old age. Born a French citizen, the treason of his father was his main heritage—he had no choice in the matter. He had been educated in France at the military school of St. Cyr. He had been given a commission in the army at sixteen. The brand was put on him before he was old enough to know what it meant.

"And 'Abd Allah himself?" I had asked. "What is his attitude now? Is he pro-French, or Patriot?"

And my friend, who knows the Shareef better than any other Christian, shrugged his shoulders.

"God alone knows what he thinks. He is a cynic. He jests about everything. He threw up his commission at eighteen, hung about Paris a couple of years more, until his father died, then went to Morocco. He has only been back here two or three times in the last fifteen years. I think he hates and admires the French, loves and despises his own people. He is a man without a country."

"Is he active in politics?"

"It is hard to say, but I think not. His principal interest seems to be the history of his people."

Four hours more we jogged up and down the Anghera Hills, my sure-footed native mount negotiating the river beds, which do service in Morocco for roads, with amazing ease. Then we turned sharply to the north, along a better-marked trail which led down towards the sea. Suddenly my guide gave an ear-piercing cry and pointed to a group of horsemen just coming into sight. It was Mulai 'Abd Allah come out to meet me. The first shock of meeting showed the contrast in the man's life. Dressed entirely after the native fashion, he greeted me in purest French. And when we had finished shaking hands, the Moors who had escorted me kissed his shoulder—a salutation never used by free adults except to a prince of the Holy Blood.

As we rode along the few miles which remained, his Highness began an elaborate apology that he could give me few accustomed comforts.

"Beyond a few books hidden away in a turret," he said, "there is nothing foreign in the house. I am supposed to be Europeanized, but I prefer the ways of mine own people. My manner of life is more Moorish than that of the Moors. There is hardly a caïd in the land who does not boast of a nickel alarm clock. But we tell the time by the sun, as our fathers did before us."

Before I could convince him that this would only add charm to my visit, we came in sight of what he called his "hermitage." It was an immense white cube of a house. Two high walls ran down from it to the sea, inclosing the women's garden. There were a few detached smaller houses, half a hundred native wattle huts, and a cluster of tents, these last occupied by pilgrims come for a blessing from this descendant of the Prophet.

Mohammedan houses are just the reverse of the "whited sepulcher." Their exterior is seldom attractive. This palace of Makaïnfaïn is sadly in need of new whitewash. Its walls are stained and peeled by rain, spattered with mud and filth. Through a great gate in a blank wall we rode into an outer court. Although the only entrance to the palace, it is in reality a stable-yard. It is surrounded by stalls for horses and quarters for the lesser retainers.

Dismounting, my host led me through a narrow, graceful arch to the inner court. Here were privacy and beauty. About the central fountain, a square reservoir of running water sunk below the level of the finely tiled court, were grouped ferns and potted palms. On all sides were arcades

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of delicate Moorish arches, the latticed windows on the farther side indicating the women's quarters.

I was given a pleasant apartment—a long reception-room, an inner parlor, and a bedroom opening out on a terrace over the sea. Along the walls of each room were low divans, covered, like the floor, with choice old rugs from the Sous country. There were many cushions, some of the gorgeous, rather flashy embroidery of Rabat, and some of the fine, square stitch of the Fasi women. There was no other furniture except a low round table in each room, half a foot higher than the divans. The walls were tiled half-way up. Above the tiling was chalk-white plaster, except where the primitive lamps had made a smudge. I was left alone for a wash and a rest. About seven I was wakened by the clapping of hands. Mulai 'Abd Allah was waiting for me in my little parlor. Slave boys spread a fine linen cloth over the low table, brought water and towels for our hands, then *kous-kous-soo;* a bowl of buttermilk, a great dish of white meal with a steamed chicken atop of it, and pomegranates for dessert. There were knife and fork and plate for me, but the Shareef ate with his hands.

"Tell me the news from Paris," he said.

Among other things I told him of the execution of Ferrer at Barcelona, and the excitement it had caused all over Europe. He was interested at once, and showered questions.

"About those riots in Spain. Were they really in protest against the war with our Riff tribesmen at Melilla? Was the trouble really serious? How many more men can Spain put in the field?"

I told him that I did not believe that Alfonso could increase his effective force at Melilla by twenty-five thousand men without facing a revolution at home.

"Then, what can they do? Nothing. Their men are already dying like flies with fever. And France? How is it there? At the time of Casa Blanca there were many demonstrations in Paris. The Moroccan war was very unpopular. Are the Radicals and Socialists still keeping up their agitation? Yes? How many men could France send down here?"

"Not more than a hundred thousand," I said.

"Not so many," he replied quickly. "Not unless they make peace with Germany. It would disturb the balance of military power in Europe. A Holy War here would affect Algeria and Tunisia. France would have to increase her garrisons there. It might even trouble the British in Egypt. No! England could not allow France to embark on such an adventure. It would be the death of the *entente. N'est-ce-pas?*"

For a moment the conversation was interrupted by the boys who brought coffee.

"Mulai el-Hafid, the Exalted of God"—there was bitter sarcasm in my host's voice as he spoke of the reigning Sultan—"has never heard of the anti-militarists, nor of 'the ominous hush' in Europe. He does not realize his opportunity. It is like your story of Christ. For centuries the Jews had awaited the coming of the Messiah. He came, and they did not know it. For centuries we Moors have hoped for a new Jehad—a Holy War in which we should for all time drive the Infidel from our shores. Never before has there been such a chance of success. Never before has Christendom been so embarrassed at home. Opportunity will not come twice—we let it slip."

"You do not think there will be a Jehad?" I asked.

"Who would lead it? Not the Filali!"

"Is there no other leader?"

"Who?" He waved his hand slowly in sign of negation. "By the way, what has happened to Madame Steinheil?"

And for the rest of my visit Mulai 'Abd Allah refused to discuss the chances of a Jehad, the one question which dominates all others in Morocco.

Yet in these few words he gave me the substance of many later talks with other Moors. If they wish to keep their land intact, if they wish to avoid the fate of the rest of North Africa—Egypt, Tunis, Algeria—they will have to fight. There can be no question that their national existence is threatened by the determined encroachments of the Powers. And if they are to make a serious resistance, now is the time. Within a week they would lose their coast towns—one modern battle-ship could destroy any of them. But the Hinterland is another question. The capture

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of Fez would be harder business than the Khartum campaign. And even if that were accomplished, Marrakesh, the Atlas Mountains, and Tafilalt—the real heart of the Empire—would still be untouched. It would take years of desperate daily fighting to subdue the country. Which of the Powers is prepared to undertake it now? Those Moors who are familiar with the internal politics of Europe (luckily for Christendom, a very small number) and most of the wiser Europeans here believe that, if the Sultan proclaimed a Jehad, it would precipitate a widespread war in Europe, perhaps a revolution or two. After all, Morocco is a very small pawn on the international chess-board. If the Powers were fighting for national existence at home, they could not spare a corporal's guard to protect the European residents in Tangier.

On the other hand, there is no visible chance of the Moors uniting. As Mulai 'Abd Allah said, the Filali Sultans are utterly discredited with their people. There are no Pretenders of note, except those who are tools of the Powers. France having control of the former Sultan 'Abd ul-Aziz, Germany helped his brother, Mulai el-Hafid, to dethrone him. In reply France financed the unfortunate pretender El-Rogi, and now seems to be backing Mulai el-Kebir. There is little chance of any such men becoming the Mahdi of a new Jehad.

Later in the evening, when the chill of the twilight had passed, we moved out on the roof. Across the Straits we could see the flash of the lighthouse above Tarifa, and in the harbor of Gibraltar some searchlights were wigwagging. But these things of Europe seemed very, very far away. There was a young moon in the sky, silvering everything about us, and coming up from the women's court we could hear the twanging of stringed instruments, the "mournful sobbing of a flute," now and then a musical laugh or a strain from some strange guttural melody. Generally the sight of far-away, unknown people signaling fills me with vivid curiosity; but, somehow, this night I had no interest in the message those English searchlights were sending.

'Abd Allah, the Shareef, was also watching the searchlight.

"You see," he said, "I am never out of sight of Europe. I wonder if you Christians ever realize how strange, how inexplicable, you seem to us. We cannot understand your interest in mere matter. It is wonderful, your science. How you have weighed the air and measured the sun, how you have traced the genealogy of all living things, how you have classified the microscopic vermin which live on fleas. But all this seems irrelevant—irreverent—blasphemy against the sovereignty of man. All these centuries, when we have been thinking about ourselves, you have been thinking about things.

"We are inclined to think of all your laboratories as vain toys—hardly becoming to a man. Does it make sugar any sweeter to know its chemical composition? Is the world a better place to live in because we know it is round? Does knowledge of the theory of light refraction make the sheen of the moonlight on that group of palms more beautiful? Is man happier because in your laboratories you have cut out his soul? 'What is all this science worth?' my people ask. Well, we get our answer! Bang! A dumdum bullet in our head. Those war-ships over there in the harbor of Djibel Tarik, which you have renamed Gibraltar; the complicated mechanism of that rifle you brought me as a gift—that is the answer to our question. One thing your science has given you—a better bullet, a gun which shoots faster, carries farther. Bang! The bullet hits us—and the argument of the ages is closed.

"Man for man, in the old days, in the strength of our right arms, we were at least your equals. Then gunpowder came. We were not of a 'scientific frame of mind.' We did not study the sinister black powder to see how it could be improved. We kept to our dreaming, our singing, our contemplation of life—and now you have us on the hip. Our philosophy, our poems—which you can understand as little as we understand your laboratory reports—are doomed.

"And the joke of it all is that it was an accident—this invincible bullet of yours—a by-product. Your scientists did not spend these centuries in their laboratories to make bullets, but to find the truth. *La Vérité*, that is the God of

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the Franks. Did you find it? How could you? You sought it in inanimate *things*, in stones and dirt and filth, in things you could stew in your little glass test-tubes, in things you could dissolve in your acids, things you could dissect with your knives. Your heat will never be great enough, your acids strong enough, nor your knives sufficiently sharp to reach the Master Truth. For it is not in these dead things, but in living man.

"You will not admit it, perhaps, but we have produced greater psychologists than you—only we call them poets. Our wandering beggar troubadours are nearer the Master Truth, know more of the heart of man, its pains and hopes and fears, than your scientists, although they have never dissected a brain.

"Truth? Man wants to know what he should do; your science tells him what he is made of. Man asks what he should *believe*—your science tells him what he can *know*. Your science was on the wrong track, but quite by accident it found how to make better bullets. And the discussion of how man should seek for truth is drowned out by the rattle of your musketry. And of course"—he paused to light his long-stemmed, small-bowled *keef-pipe*—"the wisest people are those whose bullets fly straightest. You have won.

"Another thing which makes it hard for the East to understand the West is that we are so much more religious than you are. A Christian comes to Morocco. The Moors instinctively think that he has come to spread his religion. They rally to the defense of their mosque. Before they know it the Christian has stolen everything else in sight. The one thing they protected—their religion—was the one thing which didn't interest him.

"Of course I have been in Europe enough to know that there are relatively few Christians in Christendom. I mean few who make their religion a rule of life, as we do. Christianity would be a wonderful religion if you lived up to it. I have met a few who did. I have respected them very highly. Some of them come here as missionaries. They are good men. They seem to have more hope of making real converts here than at home. Their chance here is very small. They preach love; and one of their 'Christian' battleships shells a sleeping town, massacres women and children, as the French did at Casa Blanca, with those wonderful bullets of yours. Your missionaries preach purity, and tell us it is wrong to have more than one wife; and the Europeans make prostitution a public show in the streets of Tangier. If your missionaries would first convert their coreligionists, they would make better progress with my people.

"Every intelligent Moor is grateful for the wonderful work of your medical missionaries and their hospitals. I know some of them. They are good men. But their proselyting work is defeated by the irreligion of their countrymen. For one good missionary my people see a hundred Christians who are utterly unworthy. 'Ho, ho!' say my people; 'do the Franks think they can fool their God?'"

"Hold on," I said. "You say your people are so much more religious than mine. I do not see it. It seems to me the honors are fairly even; there are as many scoundrels among the Moors as among us. Look at all your maladministration, your venal judges, your robber caïds. It seems worse than Tammany Hall to me. Your Minister of Foreign Affairs gets off the epigram: 'One lie will keep European diplomats busy a year—and we have a treasury full of lies!' Does Mohammed justify lying?"

The Shareef shrugged his shoulders.

"The frankness with which he admits his policy is at least un-Christian. And I doubt if he ever committed such a flagrant lie as the French phrase—'*pénétration pacifique.*' But I do not claim that my people are perfectly moral, even judged by their own religion. But simply that they take it much more seriously than you do. Your men, do they go to church the way Mussulmans attend their mosque? Compare your Lenten fast with our month of Ramadan. Your Christ told his followers to fast, just as our Prophet did. Your people found that fasts were inconvenient, and moderated them. I have even heard that some of your sects have decided that Christ was mistaken in this matter and have released their followers from all obligation to fast. Perhaps you will say, this is lip-service, formalism. But it goes to show that in general my people follow more closely the rules of

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their religion. And there is another question—the attitude towards wealth—which goes deeper than lip-service. Both our prophets, Jesus and Mohammed, like all great religious leaders, preached poverty, or at least contempt for worldly goods. Mussulmans and Christians alike are tempted by the luxuries and power of wealth. Few of either creed are strong enough to resist the temptation. A Moor who gives up all his energy to the accumulation of gold is a bad Mussulman, just as your greedy millionaires are violating the precepts of Christ. But in Europe—I do not know America—how many men are voluntarily poor for their faith's sake? Do you recall that beggar I pointed out to you down in the courtyard as a holy man? He is respected by us. He gave up his little olive grove down in the Sous country, the home of his ancestors, and made the pilgrimage to Mecca on foot, begging his way. The people respect the bashas and caïds through fear. But for this man, and thousands like him, they have a higher respect. What respect would he have among the Christians? What would you think in America of a man who left his work three times a day to pray? We all do that. Suppose your Christ had forbidden usury, the lending of money on interest, as our Prophet did. Would he have been obeyed? I could multiply instances a hundred times to show that, on the whole, my people try harder to live their religion than you do. Of course there are exceptions on both sides. You have had your Saint Francis and now your Tolstoy, who try to live literally by the word of Christ. We have had atheist caliphs, and now the wine-drinking Filali Sultans.

"But what is the use of trying to compare the two races or the value of their religions—you have the better bullets—*voilà tout!*"

As 'Abd Allah was bidding me good-night he found on the floor of my room a little pile of books. A peculiar look came into his eyes, the furtive glance of one who sees a forbidden thing. After a moment's hesitation, he stooped over them, fingering them.

"I have not read a book of the Infidels for a long time," he said. And then he added: "I will take this one, with your permission, and glance it over."

It was Bergsen's "L'Évolution Créatrice"—four hundred pages of closely packed thought.

In the morning he returned to my room and tossed Bergsen on the divan.

"I have read it," he said. Then he paced back and forth. "Many of my people despise you for the elasticity of your religion, the weak inability of your Church to control your acts and thoughts. But it is the very invincible rigidity of our religion which has spelled our doom. In every conflict between orthodoxy and independent thought the Koran has won. All heresies have been suppressed. There has been no new thought in Mussuldom; we are dying of dry rot. Centuries ago, under the Bagdad Caliphate, one of our men enunciated the same doctrine as this man Bergsen; of course not in these modern scientific terms, but it was practically the same thought. And, well, they tied him face backward on a mule, stoned him through the market-place, fed him his fingers, and made him swallow his teeth. And he died, and his thought died with him, except the barest tradition of his heresy.

"The strength of modern Christendom is Protestantism and its corollary rationalism. Your Popes—just like our Ulema—tried to suppress free-thought, but they failed. Ecclesiastical authority, which has always been supreme with us, is a joke to you. And it has meant for us—what is your scientific word? Atrophication? yes—the atrophication of our power of criticism. It has stopped the advance of our thought. We are hopelessly conservative."

Later his Highness returned to the subject.

"There is another evil result to religious authority. The irresistible force of our religion has made it an octopus in other things than pure thought. Our greatest national weakness is lack of patriotism. Our people are infinitely more loyal to their religion than are the Franks. But so absorbing is this one loyalty that they have no force left for the other loyalties which make our European enemies strong. We have no national nor dynastic loyalty. We are Mussulmans infinitely

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more than we are Moors. Mecca calls us louder than Fez.

"France could not get a thousand volunteers for a Crusade. A million men would jump to their arms to fight Germany. Ninety-nine per cent of the Moors, the blind and the lame, women and children, would enlist, give all their worldly goods, for the holy Jehad. None of us would march in a national or dynastic war except from hope of gain or rank fear."

The last night of my visit I sat again with my host on the flat roof, looking out across the Straits. We talked the night through—of Hindu philosophy, of the new French Ministry, of Moorish art, of a well-loved café on the Boulevard St. Michel, of America's mission in the world, of the ethics of war. I cannot begin to recall all the subjects we discussed. And at last—the moon had sunk down into the sea, taking all life from the deep-cut sides of Djibel Musa, leaving it a dead black profile against the false dawn of the eastern sky—the Shareef turned to me abruptly.

"Tell me," he said, "what do you think of me?"

There was no time to work up a graceful answer, and I told him the metaphor which had been forming in my mind ever since I saw him.

"Our scientists," I said, "tell us that this seemingly solid earth is a molten ball of fire, with only a thin crust. Sometimes the crust breaks open—a volcano—and so we get knowledge of the thing inside. You have protected yourself with a crust of jesting cynicism, but sometimes there is an eruption and the spirit on fire within shines out."

"Volcanoes," he said, "are always destructive."

I had not meant him to see so clearly into my metaphor. But he did not seem offended. After a pause he went on:

"Gradually, your scientists say, the crust thickens and thickens, till at last the fire will be extinct."

"That will be the end of all life."

"So," he said, with a smile, "as long as I live, you think I will be dangerous? You would advise the French to extinguish my little fire—artificially?"

"Yes," I said. "If I loved the French and were advising them for their comfort."

He laughed harshly, deep in his throat, and said something which, while I could not be sure, sounded like the oft-repeated fatalistic proverb, "What is written in the Book needs must be."

"And now," he said, "you must get some sleep if you are to ride to-morrow."

I think, on the whole, my metaphor pleased him. It is flattering to be thought dangerous.

I think that sometimes Mulai 'Abd Allah, Shareef of Makaïnfaïn, grows restive of his futile life, tires of his women, and walks apart on his flat roof, a prey to ambitious dreams—volcanic, destructive dreams. His mind frees itself from the narrowing limits of his creed; he looks out across the Straits, sees all the world, and the brave part he might play on this great stage as the Mahdi—the Messiah—of his people. And the foretaste of the vengeance he could reek on the French, who have stolen him from his people and branded him, is sweet in his mouth. And then, perhaps, a searchlight flashes out from a Dreadnought at Gibraltar, and he thinks of the round bullets of his people, their inability to keep a rifle clean—and his dream wilts, a new flake is added to the crust of his cynicism, and he goes back to his women, his *keef-pipe*, and forgetfulness.

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THE COLLEGE MAN AND MUSIC

BY DANIEL GREGORY MASON

IN facing that relentlessly recurring question, "What courses shall I take next year," nine undergraduates out of ten, I suppose, eliminate music almost at the start—even supposing they consider it at all. Three or four of the nine are probably expecting to enter business after graduation; of the rest, one or two contemplate engineering or surveying or some such industrial profession, one or two law or medicine or teaching, and the others have not got so far as contemplating anything in particular. Naturally, those who have more or less definite plans, realizing the keenness of competition, wish to take courses which, bearing directly on their future work, will be a tangible aid toward the successful performance of it. Music strikes them as a "frill," and, even if they are musically inclined in moments of relaxation, they prefer to study something else, something, as perhaps they say, "more practical"—unless, to be sure, it appeals to them as a possible means of accumulating points without excessive outlay of energy.

Now, for this view every man of common sense must have a good deal of sympathy. It is true that competition in all branches of our American life is keen; it is true that specialization is nowadays carried to such a point that the limitations of human strength and time compel us to begin it early; it is true that in a country still so new as ours the greatest need is for men who can do things, who can build railways and bridges, open up mines and other sources of natural wealth, and organize industries and manufactures. Opportunities for wealth, power, and social usefulness smile everywhere upon the man of action.

But this man of action, this typical American, as we see him embodied in the successful financiers, manufacturers, engineers, inventors, lawyers, statesmen, of the day, is he, with all his admirable energy and efficiency, an ideal human being? Is he even altogether a happy and contented one? Too often, we must confess, he is somewhat narrow and hard in the very heyday of his power, and in the later years, the years of waning energy, he is apt to become a pathetic figure of luxurious boredom, chasing health in a motor car and scouring the earth for the interests that he has specialized himself away from. Through all his youth he has left the imaginative and emotional side of his nature unawakened, undisciplined; and when he so sorely needs it, both for personal enjoyment and for that sympathy with the pursuits of others which is the peculiar grace of ripe years, it has become atrophied through disuse.

This spectacle of the Nemesis which overtakes so often the merely "practical" man, the "hustler," laid at last unwillingly on the shelf to fret and fume there, suggests that there is a usefulness in those studies which round a man out, which develop his sympathy, understanding, and taste, quite as real as that of the chosen specialty, if less obvious. Such studies may be described in the most general terms as those which open up to the individual the thought and feeling of the race as a whole, and which thus enable him to widen his interests vicariously, to get out of his every-day "practical" self and range freely through all that mental world which humanity has cultivated as a laborer at some monotonous task spends his Sunday in the country. The old-fashioned name of "the humanities" described them as well as any, for their function is to save a man from becoming a machine, useful as a machine may be—to keep him a human being. They help him, not to make a living, but to live.

These humanizing or liberalizing studies divide themselves into several groups, distinguished one from another both by what I may call their accessibility and by their particular kind of appeal. First of all comes literature, that great standard reservoir of all that has been done, thought, felt, and dreamed by men, whether in classic Greece and Rome, in modern Continental Europe, or in England and America. It reaches us through a medium closer to us than that of any other art—

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the medium of speech, the daily use of which for practical purposes makes it so familiar that the masterpieces of literature, in the original or in translations, are of all artistic masterpieces the most accessible. Its appeal, too, is as wide and many-sided as humanity itself; for every temperament, condition, and interest it has its message, rich beyond analysis and definite as only words can be. In its three great divisions of poetry, prose, and the drama, with its collateral subjects of history and philosophy, it must ever make the first claim on the college man who would widen his horizon.

But if every normal young man who appreciates his college opportunities thus turns first of all to reading and to the liberal studies pursued through reading, he soon finds in himself also other capacities which need a different development and which yield a different satisfaction. He may be, for instance, observant of the appearance of things, sensitive to the beauty of a fine building, a picturesque landscape, or the well-set-up body of an athlete. Or his special susceptibility may be for music; he may, without quite knowing why, take keenest delight in good tunes, exciting rhythms, rich harmonies. In such cases natural curiosity points unmistakably to study of the fine arts—architecture, painting, sculpture, music; but at the same time the bearing of these things on ordinary life is so much less clear than that of literature, and there is so strong a tendency among us to consider them "precious," "faddish," "effeminate," that one is much less apt to let such curiosity take its course.

Now, it seems to me a great pity that a man should stifle a natural taste in himself because others who do not share it are inclined to scoff at it, or because he cannot see at first quite how it bears on his other interests. Moreover, I believe that a love of the plastic arts and of music is no less essential to a well-rounded mind than a love of reading, and that not to pursue a spontaneous interest in them is to accept a narrower life than one is capable of. Each art that we can in any measure learn to appreciate adds, as it were, a new room to the mental house in which we live. We cannot afford to cut off a single one of these rooms; the more we have, the more spacious, airy, and varied becomes our habitation.

The peculiar use, for instance, of the music-room in this mental dwelling-place we all build in our college years is that it is a retiring spot, a place of refreshment, where we rest not only our hands, but our minds, where we do not have to think in definite, concrete terms as we do in the library, but in general terms of feeling. In other words, music expresses our great fundamental emotions, our hopes, joys, and griefs, without the intellectual detail of literature: and to some moods this simplification is a wonderful relief. Moreover, it presents these feelings, so confused and tangled in our every-day lives, with that clear harmony and orderliness we call beauty, and so refreshes and reinvigorates us as beauty alone can do. It takes us down to a deeper level of our lives than that on which books speak to us, a level where there are no longer choppy little waves and cross-currents of detail, unrelated facts, unharmonized ideas.

Such are, I think, the peculiar appeal and function of music, essentially different from those of literature. But music differs also, as we remarked, in its accessibility, in the special faculty to which it addresses itself. That unique gift we call a "musical ear" may be lacking in a man of books; it may be present in one for whom books have little charm. Here is another reason, then, why an appreciative study of music may be a positive duty to one's self. One may be of those for whom music is the great unlocker of the door of self, the means of communication with the thought and feeling of the world; one may be cold and impervious to words, and yet sensitively responsive to the vaguer but not less rich or many-sided revelation of tones. For such an individual music is the most liberalizing of all studies.

It is important at this point to distinguish between a musical ear and a trained musical taste. The former does not in the least depend upon or imply the latter. You may never have heard a grand opera or a symphony concert; you may prefer the mandolin to the church organ, and "Dixie" to Walther's Prize Song, and yet have an excellent ear. A good ear is,

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in fact, nothing but an arable soil; whether you grow upon it thistles, corn, or orchids depends on your methods of cultivation. If you like a good rhythm, such as a swinging march or a swaying waltz, if you can remember and recognize a tune, you have the necessary equipment for the study of music. All you need to do is to hear good music attentively and repeatedly, to listen discriminatingly to the kinds of effect it makes, to follow the growth of the musical ideas in it, and to acquaint yourself by study with its historic development and with the individual peculiarities of its great masters. Gradually but inevitably as you do this you will find your taste growing keener, more exacting; your pleasure in empty, tinkling tunes, in over-obvious rhythms, in cloying, sugary harmonies, will diminish in the exact ratio in which you come to appreciate more lasting beauties; above all, your taste, being founded upon a real perception, will gain in refinement without sacrificing sincerity.

Up to this point we have been speaking of the personal advantage that a college man may gain from the study, in general, of those subjects which widen his relation with life and keep him from becoming a mere specialized cog in the machine, and, in particular, of music. But if we are convinced that what has been said of the peculiar power of music over our minds and feelings is true, we shall not content ourselves with the personal, passive enjoyment of it. We shall wish to do what we can to extend its influence to others, to share its benefits. We shall ask ourselves not only, "What has music for me?" but also, "What have I for music?" Up to a certain point the answer is fairly obvious. The college graduate frequently has it in his power to support the best music in the most tangible way—that is, financially. Colonel Henry Lee Higginson, of Boston, to whose generosity we owe the incalculable benefits of the Boston Symphony Orchestra, is a brilliant example, and many others might be cited.

But it is not only this tangible influence of money that we can give. Scarcely less important, if less evident, is the influence of sound, impartial, disciplined opinion, and this we are at present too little inclined to exert. We are too inclined to maintain a skeptical or indifferent attitude on everything outside of business and politics; to leave to our sisters, mothers, wives, and daughters the formation of artistic standards and the determination of artistic values. Undoubtedly women have done and are doing in these matters admirable work, for which we cannot be too grateful; but it is neither fair nor wise to leave them to bear the entire brunt of such responsibilities. There is in the feminine mind a natural conventionality and an instinctive shrinking from strictly impersonal criticism that has introduced a regrettable tolerance of unprogressiveness and mediocrity into our National standards of taste. We accept imported music, often totally unsuited to our own mental life, too tamely. We are inclined to estimate native compositions too uncritically, swayed often by considerations more personal than artistic. Now the college man is certainly in no danger of this over-complaisance, this tendency to welcome uncritically what is presented for his approval. On the contrary, he is quite detached and irreverent. He asks, not who vouches for a thing, but whether it is any good. He offers it an open field where the fittest survives and "the devil takes the hindmost." Such a wholesome struggle for survival on merit alone, before impartial judges not too kindly to condemn an individual who fails to measure up to abstract standards, is what our present musical arena most sadly needs. The college man, if he will only take the trouble to interest himself and to educate his perceptions, can do more than any one else for American musical taste.

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THE MIGRATION OF DAN

BY GEORGE HODGES

In order that our readers may see a concrete example of some of the principles which we have laid down in an editorial on another page concerning Bible stories as literature, we have asked the permission of Dr. Hodges, Dean of the Episcopal Theological Seminary at Cambridge, Massachusetts, to reprint one of the chapters from his recently published book "The Garden of Eden" (Houghton Mifflin Company, Boston). For this purpose we have selected the story of "The Migration of Dan," which follows. We print together with Dean Hodges's version of the story the narrative as told in the King James version of the Old Testament.—THE EDITORS.

THE Children of Israel were divided into thirteen tribes, as the American people before the Revolution were divided into thirteen colonies. For each of the twelve sons of Jacob became the founder of a tribe, except Joseph, who became the founder of two tribes, Ephraim and Manasseh. The Promised Land was divided among these thirteen tribes or colonies. But the tribe of Dan was not satisfied. They thought that the land which was given them was not large enough.

So the tribe of Dan sent five men to find another place for them to live in, and away they went into the north to find it; as if, in the early days, the colony of Rhode Island had sent men to find them a new country in the woods of Maine. And on the way, they came to the house of a man named Micah.

Now Micah had stolen some money which belonged to his mother. He had taken eleven hundred pieces of silver. But afterwards he was very sorry for the wrong thing which he had done, and he brought back the silver. And his mother took some of the silver and had it made into two images, to look like God: though nobody knows how God looks. And they built a little church, which they called the House of God, and in the church they put the images so that they might look at them while they said their prayers. And the neighbors used to come to Micah's church; and Micah's son conducted the service till they could get a regular minister.

One day, there came walking along the road by Micah's house a young man named Jonathan, who was out in the world in search of his fortune. And he stopped to speak to Micah. He told Micah that his name was Jonathan, and

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AS TOLD IN THE KING JAMES VERSION

JUDGES.—CHAPTER XVII

1 And there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son.

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest.

6 In those days there was no king in Israel, but every man did that which was right in his own eyes.

7 And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell

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that he was a grandson of Moses, and that he was a regular minister.

And Micah said, "Where are you going, Jonathan?"

And Jonathan said, "Oh, I am just wandering around looking for a good place in which to stay."

And Micah said, "Stay here with me, and take the service in my little church, and be a father and a priest to me and my family, and I will give you a salary. Every year you shall have ten pieces of silver and your board and clothes." That satisfied Jonathan, and he became the minister of Micah's church.

Now Jonathan, in his wanderings, had become acquainted with the tribe of Dan, so that the five men who were looking for a new country knew him well. And they came to the house of Micah just at church time, and heard the priest saying the service. And they said one to another, "That is a familiar voice. It sounds like the voice of Jonathan." So they went in and found Jonathan. And they said, "Jonathan, who brought you here? What are you doing in this place? How much wages do you get?" And Jonathan answered all their questions. And the spies said, "Pray for us, that we may have a prosperous journey."

Then on they went, and presently they came to a little town called Laish. It stood beside the sources of the Jordan, and all around was a fair and fertile country. Moreover, the people were so far away from any neighbors that they had no walls, but lived quiet and secure, and never thought of danger. The five spies agreed that this was the very spot for which they were looking. So they went back to the tribe of Dan and said, "We have found the very place. It is a wide and beautiful land, with woods and water, and the people know nothing about war. Come, let us go, and take the place away from them." For this, you remember, was so long ago that people thought that some things were right which we now know to be wrong.

So six hundred bold men of the tribe of Dan took weapons of war in their hands and started on the march for Laish. And as they went, they passed the house of Micah. And the five spies said, "Do you know what is here? This man has

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with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing that I have a Levite to my priest.

CHAPTER XVIII

1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord is your way wherein ye go.

7 Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in anything; and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they

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images of gods, made of gold and silver. Might they not be useful for us?" So the six hundred stood at Micah's gate, and the five went quietly into Micah's church, and brought the images.

But Jonathan saw them, and he cried out and said, "What are you doing?"

And they said, "Hold your peace, lay your hand upon your mouth, and go with us, and be to us a father and a priest. Is it not better to be the minister of a tribe than the minister of one man?"

And Jonathan, when he heard that, was very glad. He let the spies steal Micah's images, and he himself went with them. So they all went upon the way to Laish.

Now when they had gone a good way, they heard a noise of shouting; and they looked back, and who should come running along the road but Micah and his neighbors. And they turned and said to Micah, "What is the matter with you? Why do you follow us and make all this noise?"

And Micah cried, "You have stolen both my priest and my gods, and away you go. And you say, 'What is the matter with you?'"

And the men of Dan said, "Micah, take our advice: don't talk so loud. Some of us might possibly get mad and hurt you!" So they went their way. And when Micah saw that they were too many for him, he turned and walked back to his house. Then the men of Dan took Laish and settled in that country; and they built a church for Micah's images, and Jonathan became their priest.

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called that place Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image: Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

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THE NEW BOOKS

One should read Mr. Bradley-Birt's "Through Persia" for two reasons. The first is because of the author's comment on the reported determination of the present Persian Government to turn to its own advantage the opportunities for maritime advancement offered by the Caspian Sea on the northern Persian border and the Persian Gulf on the southern. The remarkable thing about this determination is that it should not have been reached centuries ago. No other work with which we are familiar gives to us such a history of Persian repugnance to the sea. It seems to be quite national. Indeed, it is said that no Persian who sails on his Gulf ever leaves the vessel without being seasick. Mr. Bradley-Birt recounts at great length the long annals of Persian history, but in them we find record of but one naval exploit, and to-day the Persian navy consists of one vessel! The result is that the Caspian shipping is under Russian control, and that of the Gulf almost entirely in the hands of the Arabs. The second reason is found in the graphic account of the formation of the Persian Parliament. According to the author, certain priests and a few prominent citizens had a grievance against one of the Shah's Ministers. When they wanted to remonstrate with the Shah, he refused them a hearing. They then appealed to British and Russian representatives, but neither England nor Russia was anxious to be drawn into the matter. Suddenly the remonstrants, with their adherents, decided to occupy *en masse* the private grounds of one of the Legations and, by making themselves a nuisance there, to force the nation concerned to interfere. Now the British Legation has by far the largest and most convenient grounds in which to camp. Thither resorted, says our author, no less than fifteen thousand of the people of Teheran, the capital, ostensibly to take refuge from the wrathful power of the obnoxious Minister, really to quarter themselves until they forced the British Legation to interfere in order to get rid of them. Exactly this happened. Not the least comic element was the jealousy of a certain other Legation, and its frantic efforts to bribe as many persons as possible to take refuge in its grounds. When the insurrectionists had accomplished their object, they thought that, while they were about it, they might just as well ask for something more. Thus it was, avers Mr. Bradley-Birt, that a definite idea took practical shape to form an Assembly or Parliament. (E. P. Dutton & Co., New York. $3.50.)

The National Gallery of Art, so it is generally supposed, is an adjunct very recently proposed to the Smithsonian Institution. But more than sixty years ago Congress directed the formation of a Gallery of Art for the Nation. In accordance with the terms of its establishment in 1846, the subject of art as a museum feature has been in the charge of the Smithsonian Institution. In planning the Smithsonian building the regents apportioned to the National Gallery of Art its proportionate space, and the completion of the building in 1856 made it possible for the Institution to accept certain Government and other collections. But progress was desperately slow. Finally, Mrs. Harriet Lane Johnston, President Buchanan's niece and the mistress of the White House during his term of office, gathered some interesting pictures. Upon her decease these were found to be bequeathed to the National Gallery of Art. As the Smithsonian Institution came within the meaning of this phrase, Mrs. Johnston's collection was accordingly awarded to the Institution. Influenced by the attention thus attracted, Mr. Charles L. Freer, of Detroit, made a deed of gift to the Institution of his superb collection, consisting of over 2,200 pieces, and especially notable in that it contrasted the work of a few American artists, particularly Whistler, with that of the masters of the Far East. A few months later, Mr. William T. Evans, of Montclair, New Jersey, presented to the Nation a collection of fifty representative paintings by contemporary artists, which has since been increased to nearly a hundred examples. In view of these events, it became necessary to provide a tentative organization, and the curatorship of the National Gallery was offered to and accepted by Mr. William H. Holmes. Moreover, a permanent Honorary Committee was organized, composed of men competent to judge the quality of such works of art as might be presented for acceptance, and also identified with the art interests of the country. The number of members was made five, the selection of three of these being requested of as many leading art associations, the other two being named by the Institution. The Committee is at present constituted as follows: Mr. Francis D. Millet, President; Mr. Frederick Crowninshield (representing the Fine Arts Federation), Mr. Edwin H. Blashfield (representing the National Academy of Design), Mr. Herbert Adams (representing the National Sculpture Society), and Mr. William H. Holmes. The Smithsonian building is, of course, inadequate for the purpose of a gallery, and the question of providing proper quarters is now under consideration. Of course, stimulated by these recent benefactions, the art interests of the country have very generally urged the immediate erection of a special building, arguing with much plausibility that such a recognition by the Government would at once lead to many and important contributions. Those interested in the subject will obtain additional interest and information from "The National Gallery of Art," a well-bound, well-printed, and well-

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written volume by Mr. Richard Rathbun, Assistant Secretary to the Smithsonian Institution. He describes in great detail the art movement, as indicated above, in its connection with the Government from 1840 to the present time. In the preparation of this volume Mr. Rathbun has had special opportunity to get first-hand information from manuscripts, records, and reports. He closes his historical survey with a preliminary catalogue of the National Gallery of Art. We are glad to know that this will be supplemented by a more exhaustive one as soon as all the illustrations can be assembled. But the illustrations in the present volume are of interest in that they afford a good idea of the ideals and methods of such representative American painters as John La Farge, Winslow Homer, George Inness, Henry Oliver Walker, Sergeant Kendall, Francis Murphy, Willard Leroy Metcalf, and Henry Ward Ranger. (Government Printing Office, Washington, D. C.)

In his sumptuous "Evolution of Italian Sculpture" Lord Balcarres reaches the culmination of his writings. The present volume is truly monumental. It is an ambitious attempt to deal with the whole basis of plastic art in Italy. Its luminous pages record the fundamental stages of progress. Then it analyzes the methods, theories, and ideals of the various schools of sculpture. In this it is not wholly satisfactory, but in the main it fairly carries out the promise of its title. The most conclusive part of Lord Balcarres's programme is where, avoiding biographical details and problems of authenticity, he emphasizes the actual sculpture of Italy, and, in particular, its *ethical* development. The author, it is evident, has this ideal in mind from the start, and leads to it from certain classifications—the traditions of imperial Roman art, the influences of the Eastern Empire, and the characteristics of barbarian invaders. Incidentally we note that the earliest sculptor to whom he attributes an essentially Italian outlook is not Niccolò Pisano, as many might expect, but Benedetto Antelami, who is styled "the greatest Italian artist of the twelfth century." Then, in the history of the progress made in the handling of form, we are carried through the Gothic and Renaissance ages. Special chapters treat of portraiture, of anatomy, of the nude, of religious, secular, and classic thought, and their plastic embodiments. The treatment by themselves of representative works in these various fields is fortunate for the student. Finally comes a discussion of the age of the baroque, of mannerisms, affectations, and anomalies. Lord Balcarres closes with an account of Canova. That sculptor marked a grateful reaction. In this, as this critic well says, Canova was a postscript to Italian art. Though the present period of sculpture was then inaugurated, its theories of sentiment, invention, and craftsmanship have now become scattered. Who will remold them? Who will re-emphasize the eternal principle of life, which has ever animated Italian plastic art? (E. P. Dutton & Co., New York. $6.)

Interest in the work of John Everett Millais is certainly far from being as great as it was ten years ago. The announcement of a new biography of Millais, though by so competent a writer as Mr. J. Eadie Reid, will hardly awaken more than a languid interest. Yet this would not do justice to the book. "Sir J. E. Millais, P.R.A.," is more than a biography. First of all, it is a study of whatever romance there may be in British art as shown in the early work of Millais, then in its merging into pre-Raphaelitism, and this into the broader treatment characterizing the artist's later life—his more individual position as shown in portrait, figure, and landscape painting. He was pre-eminently an example of the pictorial in painting. As a biography, while the book must necessarily occupy a second place to such a "Life" as that by Mr. J. G. Millais, it is nevertheless extremely interesting in its personal atmosphere. (Charles Scribner's Sons, New York. $1.25.)

Contemporary America has already been made known to the Dutch by Miss Henrietta Kuyper, the daughter of Holland's ex-Premier, by her "Een half jaar in Amerika." In her well-printed "Hendrick Hudson in Hollands Dienst" she now tells her countrymen what America has to thank Holland for in the influence of that country on Hendrick Hudson. The Hudson-Fulton Celebration is not likely to pass quickly from the world's remembrance, nor from the remembrance of America Holland's part therein, especially in the gift of a reproduction of the Halve Maan (the Half Moon)—the boat in which Hudson came to this country. But nevertheless Miss Kuyper's book is a timely historical survey and souvenir. With a sympathy perhaps felt only by a Dutchwoman, Miss Kuyper describes for us the history of Holland during the times when Hudson lived. She tells us specially about Holland's maritime commerce, particularly as affected by the Dutch East India Company. This brings her to the explanation as to why Hudson may bear as his first name the Dutch Hendrick as well as the English Henry. Hudson was an Englishman, but he served Holland and permitted the change to Dutch in the spelling of his first name. If it had not been for the Dutch East India Company, the stream which we now know as the Hudson River might not have been discovered by Hendrick Hudson. Hence the continuation of the use of Hendrick seems just as appropriate to this author as it did to Washington Irving. The book comes to an end with a eulogistic opinion of the America of to-day, and especially that part of it built upon a Dutch foundation. Such a publication should be interesting reading not only in Holland but in America, and therefore should be translated for the benefit of the many American

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readers who do not know Dutch. (D. A. Daamen, The Hague.)

The third and last volume of Professor Friedländer's "Roman Life and Manners under the Early Empire" is concerned with the more central interests of life—Belle-Lettres, Religion, Philosophy as a Moral Educator, and Belief in the Immortality of the Soul. To what The Outlook has said of the volumes preceding this it is enough to add that the series, now complete, presents a view of the Græco-Roman civilization in its culminating period at once the most comprehensive and the fullest in detail of any now accessible to the general reader. (E. P. Dutton & Co., New York. $1.50.)

The Abbé Félix Klein is well known in France as an interpreter of liberal Roman Catholic thought in America. But, as his books abundantly show, he is also an acute observer of our secular life. His latest publication is entitled "L'Amérique de Demain." The Abbé finds this "America of To-morrow" not only at such educational centers as Chautauqua and Chicago, but also, as a Roman Catholic, he finds it at Peoria and St. Paul, particularly as an eminent ecclesiastic is influential at each of the two last-mentioned places—namely, Bishop Spalding and Archbishop Ireland. Our French observer also finds his "America of To-morrow" on the Pacific slope, especially at San Francisco and Seattle. Our race questions interest him; he thinks the Japanese question, at base, the gravest of all. He proposes two solutions: (1) the conversion of the Japanese—a distant event, it would appear; or (2) the increase of the number of the whites on the Pacific slope. The book will encourage every Roman Catholic who sees in America the greatest opportunity his communion has ever enjoyed. But it may well be read by every American, whether Roman Catholic or Protestant. The book should be translated. But only the original can fully reveal the author's incisive style. (Librairie Plon-Nourrit et Cie, Paris.)

Nowhere except in the sixth volume of "The New Schaff-Herzog Encyclopedia of Religious Knowledge," now in course of publication, will those who are interested, either as adherents or opponents, in the new Christology find the conflicting schools of belief brought face to face by their spokesmen in two contiguous articles on Jesus Christ. Dr. Warfield, Professor of Theology in Princeton, represents the older, and Dr. Bacon, Professor of New Testament Exegesis in Yale, the newer school. Dr. Warfield distinctly contends that "the Jesus of the New Testament is not fundamentally man, however divinely gifted: he is God tabernacling for a while among men." Dr. Bacon ascribes to him only human nature at its best as a divinely gifted missionary of single-hearted devotion to God and Godlike goodness to fellow-men. Dr. Warfield's trenchant criticism of the new opinions might have been less defective. Miraculous and supernatural are not synonymous, as he implies, nor must reflection and speculation be left out of account as factors of doctrinal development during the half-century after Peter's speeches as reported in the book of Acts. (Funk & Wagnalls Company, New York. $5.)

The seventh volume of the Catholic Encyclopedia contains a number of elaborate articles especially deserving the attention of non-Catholics. The more important of these treat of Heresy, the Hexæmeron, Hierarchy, Indulgences, Infallibility. Among the disabilities that may be imposed on heretics by judicial sentence is one closely corresponding to the "bill of attainder" forbidden by the Constitution of the United States, viz., "This note of infamy clings to the children and grandchildren of unrepented heretics." Conformably to the decree of the Biblical Commission last June, the article on the Hexæmeron (the Six Days) insists on the historical character, unalloyed by legend, of the first three chapters of Genesis. (Robert Appleton & Co., New York. $6.)

A work of first importance in its special branch of Christian literature is Dr. Richter's "History of Protestant Missions in the Near East." On the day of his return to Germany from his visit to America he wrote: "In translating this book into English I had the joy of a man privileged to show to the members of his household a hidden treasure belonging to them, the great value and beauty of which they had not hitherto known." By the "Near East" he means the Balkan Peninsula, the Levant with Armenia and Persia, and Northeastern Africa. Here is the homeland of Christianity, now wasted for many centuries by fanatical barbarism. Hither the eyes of Christendom are turning in expectancy of momentous changes for the better that seem near at hand. In the midst of the present turmoil Dr. Richter sees "pillars of hope" in the enduring results of American missions. As a shrewd Syrian remarked, "You Protestants are a small sect, yet you have changed us all." Parts of the story have been told in many an interesting book, as in Dr. Hamlin's "My Life and Times among the Turks." Here, with wealth of detailed information and with statesmanlike judgment, the eighty years' campaign is followed through every part of the field in close connection with the parallel political history. The narrative, with its tragic episodes, its memoranda of personal courage and achievement, and its notes of social progress, is a valuable contribution to that neglected branch of knowledge, the history of our own time. (Fleming H. Revell Company, New York. $2.50, net.)

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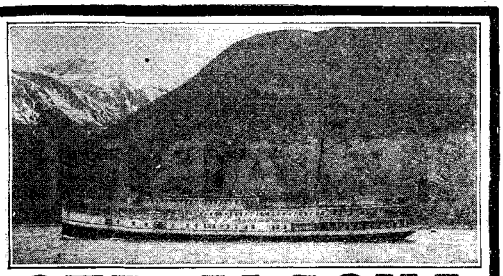

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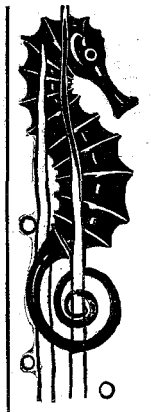

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